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*The duty of Prayer for Ministers of the Gospel.*

THE Christian Ministry is a high and holy vocation. Independent of all systems of rational contrivance and secular policy, it is raised into dignity and importance by its direct reference to eternity. To the souls of immortal millions, from age to age, it becomes "a savor of life unto life, or of death unto death." Its duties are not less difficult and arduous, than its influence is incalculably great and momentous. With whatever unfounded partialities others may view their own profession and office, however elevated they may regard their pursuits, and whatever pre-eminence they may attach to their official duties; they who have obtained part of the "ministry of reconciliation," are required to "magnify their office," and to view every other avocation as comparatively low and worthless. But while they are to "magnify their office," they are by no means to exalt themselves. Its compass of duties, its exalted purposes, and its awful responsibilities are to fill their minds. They are to sink before its magnitude into the lowness of self-distrust. Under the weight of its cares, they are to forget their own strength. Indeed, where there are proper views of its range of duties and of its extent of influence, there will be corresponding convictions of personal weakness and insufficiency. Others may feel themselves strengthened

by the eminence to which they are raised, and estimate their actual independence by the compass of their influence. Not so the faithful servants of Christ. Incumbents of an office whose sacred functions even angels would delight to execute, and moving in a sphere which has an immediate and constant bearing, not only on the temporal well-being of communities, but on the eternal interests of the soul, they are conscious of the utter impotency of their own endeavors, and so far from deriving a conviction of strength and safety from the holy ground they occupy, and the momentous relations they sustain, they receive from these very circumstances the most affecting impressions of their own weakness and danger. While they look down with a meek and heavenly wisdom on the pursuits of worldly men, they do not overlook the dangers of their own exalted station. Nor is a devotedness to their high calling without a deep sense of their continual need of that strength, and wisdom, and grace which come down from the "Father of lights." For, while they are resolutely determined to "preach the word"—to deliver the plain gospel message—to call sinners to repentance, and believers to perseverance in christian sanctity, they are not less ready to throw themselves upon the prayers of the church, and in the character of weak, imperfect and dependent creatures, earnestly to bespeak an interest in her supplications at the throne of mercy.

No man ever furnished a more perfect example of the ministerial character than the apostle of the Gentiles. None ever entertained more just and elevated apprehensions of the solemn responsibilities of the clerical office. No one ever evinced a more thorough conviction of the entire inadequacy of his unassisted powers to "make full proof of his ministry." At the same time he shunned not to "declare the whole counsel of God," he was sensible of "weakness, and fear, and much trembling." He whose undaunted appeal to the understanding and conscience made a Felix tremble, felt himself "less than the least of all saints." If he was sure of success in his efforts, it was through a confident expectation of the grace of God in answer to prayer. High as he stood among the "very chiefest of the apostles," he was not too elevated to be benefited by the prayers of the humblest believer. In all the communications he made to the churches, there is either a direct or implied request for a remembrance in their supplications. When addressing the Roman christians, in the immediate prospect of no ordinary difficulties and dangers, he connects an unhesitating assurance of his triumphant escape from them all, with an affecting entreaty that they would earnestly intercede with God for him. "I am sure that when I come unto you, I shall come in the fulness of the gospel of Christ. Now I beseech you, brethren, for the Lord Jesus Christ's sake and for the love of the spirit, that you strive together with me in your prayers to God for me." Such language every christian minister must, doubtless, delight to appropriate and address to the people of his charge. To the call of the duty which it recognizes, no friend of Zion can be entirely insensible.

The duty obviously consists in united fervent prayer for the ministers of Christ. The existence of this duty is assumed by the apostle in the passage I have quoted, and is certainly one of the least questionable facts

which believers can be called upon to admit. All who acknowledge the connection between sincere prayer to God and the dispensation of his peculiar favors; and who have any proper sense of the vast importance of the christian ministry, can need nothing to strengthen their conviction of its reality. The same desires which occupied the apostle's mind, though less uniform, intense and operative, undoubtedly characterize all true ambassadors of Christ. And individual believers, communities of christians, and indeed the whole christian world, are bound to "strive together in their prayers to God for them." In this contest all sectarian jealousies are to be forgotten. All whom the grace of God has taught to love the Lord Jesus Christ in sincerity, are to concur in their earnest supplications for every "wise master builder," who is employed in raising Jehovah's spiritual temple in the world. No matter by what name they are distinguished—no matter on what part of the edifice they may be occupied—if they are building on the "sure foundation," and are "set for the defence of the gospel," they are to be strengthened and sustained by the prayers of faith. Much error may mingle in their speculations, and little knowledge may be found to regulate their zeal; yet, if with singleness of heart and purpose they labor to win souls to Christ and to enlarge his spiritual empire, they will doubtless be welcomed at the great day of account as "good and faithful servants," and now, while struggling in the race and fighting for the prize, should never be forgotten in the heaven-directed desires of christians.

But the occasional observance of this duty is insufficient. Prayer for many objects may be limited to particular seasons. While, however, there are watchmen on Zion's ramparts, and souls whose eternal well-being may depend on their vigilance and fidelity, it cannot be preferred for *them* with too great frequency. Upon the measure of spiritual influence

which rests on the ministers of Christ depend consequences of inconceivable magnitude. To neglect prayer for a continual increase of this influence, is obviously to escape from the demands of the duty we are considering. Indeed, where there is a disposition to this neglect, almost grown into a habit, little evidence is furnished that it exists at all. Some transient desires after spiritual good may yet remain, but the fervent emotions and ardent longings of effectual prayer are gone. The manner in which christians are to pray for such as minister in holy things is strikingly indicated by St. Paul in the passage already referred to—"Strive together with me in your prayers to God for me." He solicits the christians at Rome to wrestle as he did—to enter into his feelings—to carry to the throne of grace that energy of desire which a full discovery of the amazing importance of the object awakened in his own breast. He would have them survey with his own eyes the field of danger through which he was to pass. He would make them behold the numerous array of foes which opposed the successful issue of his ministry. He would take them along with him to witness the bitterness of the Jews towards one who had deserted their cause, and become an apostate from their faith. He would present to their minds the deep-rooted prejudices of the christian Israelites against the believing Gentiles. And in view of all this host of impediments, he wou'd unbosom to them his just and humble sense of his own insufficiency to make a single successful movement against them. Destitute of these lively apprehensions of the importance and difficulties of his office, they might continue to make his success the object of their petitions before the mercy seat, yet their fervor and earnestness would fall far below the high import of his language. It is doubtless the want of such apprehensions which occasions the grand defect in the performance of the duty

under consideration. In this respect,

"The few that pray at all, pray oft amiss."

Among those who remember in their daily prayers them who are set for the defence of the gospel, some, it is probable, entertain exceedingly low and imperfect views of the importance of the christian ministry. Its salutary effect on society may be distinctly perceived and realized; but its mighty influence on the concerns of the soul in a coming world they have never seriously contemplated. Towards an estimation of this they have as yet made no approaches. Nor have they felt that all the interests of the soul for eternity may be secured or lost through the agency of those whose office it is to "watch for souls." Were they to endeavor to ascertain the value of the soul, the exercise might give a new impulse to the energy of their prayers. For,

"Who knows the importance of a soul immortal?

"Behold the midnight glories—worlds on worlds!

"Amazing pomp! redouble this amaze;

"Ten thousand add, and twice ten thousand more;

"Then weigh the whole—one soul outweighs them all,

"And calls the astonishing magnificence

"Of unintelligent nature, poor."

Others again fail in this duty through a too exalted opinion of the character of those who minister at the altar. It is forgotten that they are "earthen vessels." They are viewed as raised above the ordinary imperfections of our nature—as removed beyond the reach of temptations—and as shielded against the assaults of spiritual foes. So far as such opinions are entertained, they must directly tend to hinder the prayers which are offered for the ministers of religion. Nor will this duty be performed aright by those who have not some knowledge of the trials and embarrassments which belong peculiarly to the christian minister. In addition to the

common experience of believers, there must be some acquaintance with the labors and difficulties which come only upon those who stand foremost in the defence of the truth. In short, an impressive sense of the exceeding great importance of the clerical office, more or less acquaintance with its actual labors and discouragements, and a knowledge of the weakness and imperfection of those who sustain it, seem essentially necessary to excite and perpetuate in the minds of christians a spirit of fervent supplication for those professedly devoted to its sacred functions. Such a class of feelings must habitually prevail in the mind of every devoted follower of Christ, and become the perpetual spring of earnest and importunate prayer for grace to be faithful. And can *they* be supposed to strive together with devoted ministers in their prayers to God who are unaffected by these commanding considerations.

The weakness and imperfection of man, which no elevation or sanctity of office, and no progress in holiness within the limits of time, can entirely remove, furnish the chief occasion for the duty which is made the subject of this paper. If angels that never sinned had been commissioned to preach the gospel—if its treasure had been committed to those pure and exalted intelligences and not to “earthen vessels,” it might never have become a christian duty to pray for the heralds of the gospel. No apostle would then have besought with affectionate solicitude the imperfect children of men to struggle together with him for grace to be faithful in his office. But “we have this treasure in earthen vessels.” The most devoted and heavenly-minded ambassador of Christ is a weak and sinful man. Without the continual assistance of divine grace he can do nothing. And with the largest measure of spiritual influence he obtains, he is perpetually inclined to faint in his course, and to sink beneath the cares, the labors, and the responsibilities of his vocation.

Christian ministers are liable to be discouraged. It would not be easy to enumerate all the fearful considerations which are continually presenting themselves to the mind of the faithful minister, destroying his spirits, and sending him into the gloom of heart-broken despondency. It may be that his ministry continues from year to year without any apparent success. Perhaps the current which seemed to be carrying him along in a course of usefulness, is turned against him. He may cease to suit the popular taste. His views of christian doctrines and duties may not coincide with the systems of fashionable religion. He may no longer be to his hearers “as a very lovely song of one who has a pleasant voice, and can play well on an instrument.” The commanding energy of religious sympathy may no longer sustain him. Opposition may stand arrayed against his every benevolent enterprise. And he may be called to dispute every step of his progress in the path of duty against the combined force of worldliness, indifference, pride, and vanity. In circumstances thus disheartening, even veterans in the service of Immanuel might be tempted to despair. And nothing but the energy of divine grace—nothing but spiritual influences from above can preserve in situations so discouraging the most determined and tried servants of Christ from yielding to utter despondency. But this will effectually preserve them. Under this quickening influence they are prepared to go forward in duty with a simple habit of spirit, and with a holy and humble indifference to consequences. Aside from the direct operation of the spirit of grace on their hearts in answer to prayer, the power of religious sympathy will inspire them with elevated courage and resoluteness. When assured that they are the objects of the fervent prayers of even only a few of their fellowchristians, they gather new strength for the conflict. Could every faithful minister not only be strengthened by the assurance that

real believers are continually agonizing in prayer for his success, but be revived and animated by the actual communications of the gracious Spirit, brought down upon him by the efficacy of prayer; what a change in the moral aspect of the world—what a revolution in the moral taste and feeling of mankind would be speedily witnessed, and what an impulse would be given to the mighty work of making the world christian!

Ministers of the gospel are in danger of that fear of man which brings a snare. This fear requires to be distinguished from that “fear and much trembling” which results from a consciousness of their own personal defects. A glance at the weakness and inconsistency which mark the conduct of the best of men, furnishes sufficient evidence of the anxiety which faithful ministers must inevitably experience from a consideration of the defects of their own character and the possible operation of these defects upon the eternal welfare of those for whose souls they watch. They are a city set on an hill and cannot be hid. On their private character, not less than on their public ministrations, will depend in no small degree the success of their labors. The conduct of their studies, their secret meditations, and those thoughts and feelings which are known only to themselves and God, will greatly influence their general conduct, and retard or promote the grand object of their ministry. If they severely scrutinize the state of their minds, they will not fail to perceive themselves great sinners, nor to fear and tremble in the discharge of the duties of their high calling. Such fear is, however, entirely salutary in its tendency, for it springs from a conviction of the importance of their office, and of their obligations to be faithful in its duties. “*The fear of man which bringeth a snare,*” arises also from these imperfections, and is in some sort proportioned to the defects in their clerical character. There is unquestionably in the mind of every

minister of Christ a propensity, more or less violent, to yield to the unhallowed influence of this fear. The energy of genuine religion has a continual tendency to raise him above it. But many whose piety it would be difficult to question, are not seldom involved in its snare. Some of their warmest friends, it may be, of whose affection, kindness and generosity they are receiving constant tokens, have a cordial disrelish of the truth, are averse to the humbling doctrines of the gospel, and by a life of unconcern are evidently preparing to “lie down in sorrow.” But if the faithful minister, with the utmost gentleness, kindness and honesty endeavours to detect and expose their dangerous condition, their affectionate regard will at once be sacrificed, and fearful and inveterate alienation will be the consequence. Under such circumstances there is a strong temptation to purchase ease, and quietness, and reputation, at the dreadful expense of his Master’s favor. To this temptation some may be inclined for a season, to yield. To lower the high demands of christianity—to soften down the severity of its morality, and without positively exhibiting another gospel, keep back most of its grand peculiarities.—But the dread of open opposers of religion is not the only fear of man which brings a snare. Many who are able to meet opposition from the avowed enemies to the truth may be unprepared to encounter the hostility of its pious, but injudicious friends. They may endure the censures of the irreligious, and face with manly fortitude the persecutions of the abandoned and profane, but they are hardly able to rise so far above the fear of man as to make no compromise with misjudging piety. Now it is of but little consequence to which class of temptations the ministers of truth are disposed to yield. If the dread of their fellow men gains a predominance over them, their stability of character is gone—they no longer stand on the broad and unshaken ground of christian truth and

duty; but are exposed to the influence and yield to the direction of every wind of doctrine. How needful then, is the efficiency of that Spirit which guides to all truth. How desirable it is, that christians should constantly strive together in their prayers to God for the preachers of his word, that a continual divine influence may descend upon them and upon their ministry!

As additional motives to the performance of this duty, I would refer to those suggested by the apostle in the passage repeatedly alluded to in this paper. He beseeches the prayers of his brethren, "for the Lord Jesus Christ's sake, and for the love of the Spirit." The interests of Christ's kingdom in the world are concerned in this duty. And to those who hope they have an interest in the salvation of the gospel, and who are not insensible to the exceeding preciousness of the glorious Saviour, what motive can be more affecting? All the spiritual good which believers, either enjoy in the present, or hope to inherit in the next; and all the untold blessings which millions of immortal minds are capacitated to enjoy, while eternity rolls away, are presented to the minds of christians as motives to earnest and persevering prayer for "the ministers of Christ, and stewards of the mysteries of God." Through their labour, unnumbered souls from age to age are made meet to partake of the inheritance of the saints in light. Now, while the duty and occasion of the concurrent prayers of ministers and common christians for the success of the preached gospel, remain unaltered, the grand motives by which they were urged two thousand years ago, have lost none of their force. Christians are now solicited 'for the Lord Jesus Christ's sake and for the love of the Spirit,' to wrestle in prayer for those who have obtained part in the christian ministry. The general object for which they are exhorted to intercede, is a divine influence on the preachers of the gospel. This only will preserve them from yielding to

despondency, from being ensnared by the fear of man, and from unfaithfulness in delivering their message. Without this ministers may indeed, become popular, but their popularity will resemble that of the great magician of Samaria, "to whom all gave heed from the least to the greatest, saying, this man is the mighty power of God." Without a divine influence, ministers with the endowments of Balaam, will like him prefer the wages of unrighteousness, to the interests of piety. Without this, it is not indeed impossible, but that they may have success;—for some will be found to "have done many wonderful works" in the name of Christ, whom he never knew and who are only "workers of iniquity." Yet nothing but the spirit of grace will render those who preach the gospel, faithful "workmen, that need not be ashamed rightly dividing the word of truth." For this, let the friends of Zion earnestly pray. "Pray for the peace of Jerusalem, they shall prosper that love thee."

J. C. G.

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A SERMON.

James i. 18.—*Of his own will, begat he us, with the word of truth.*

The great change from sin to holiness, from a state of nature to a state of grace, is expressed in the scriptures, by the strongest figures which can be drawn from the works of God. It is represented as a light out of darkness. It is a new creation; sufficiently great in its magnitude and power, to be compared with the first creation of all things. It is the restoration of that image of God in the heart of man, which he had lost by the fall. It is life from the dead. It is a new birth,—the beginning of spiritual existence,—the commencement of a life of holiness. The first direct application of this last figure, seems to have been in the conversation of our Saviour with Nicodemus. The comparison is so well fitted to express the change,

that it has given rise to many expressions of scripture on this subject. Hence, christians are said to be born again,—to be regenerated; to be begotten of God, who on this account, in part at least, is called their father, and they are termed his children. Our text, speaking of God, asserts, “of his own will, begat he us, with the word of truth.” The assertion involves three propositions.

I. God is the author of regeneration—“*begat he us.*”

II. In regeneration, God acts as a sovereign—“*of his own will* begat he us.”

III. In regeneration God makes use of the truths of his word as a means—“*of his own will* begat he us, *with the word of truth.*”

I. God is the author of regeneration. This is the direct assertion of the text—*begat he us.*

If God is not the author of regeneration, who is? Is it in the power of one man to change the heart of another? In what manner shall he do it? Suppose that he sets motives before him. If these motives are calculated to excite his natural unholy disposition, the effect will be merely natural and unholy. If they are calculated to excite a holy disposition to action, he has no holy disposition and therefore cannot be affected at all. Increasing light, thrown upon an object which in its nature is disagreeable to us, only increases our disgust; and the more perfectly we are acquainted with a person or quality which we dislike, the more is our dislike or hatred called into exercise. In vain, therefore, will you hope to change the heart of a sinner by *instruction*, since you only show him more clearly the objects which he dislikes. In vain shall you talk to him of the holiness and excellency of God. You shall declaim with rapturous enthusiasm on the beauty of virtue, and spend all your rhetoric in aggravating the horrors of vice,—in vain. You talk to the deaf, and paint only for the blind. He sees no loveliness in what you admire; he has no taste for the beauties

you describe, and he relishes what you condemn. If you set before him the pains of hell and the happiness of heaven, you may alarm his fears, and rouse his self-love into activity. You may influence his external actions, but you cannot reach his heart. No man in this sense, can save his brother, or give a ransom for his soul. “Who can bring a clean thing out of an unclean?”

But will it be said that men change their own hearts? I ask, How? Have sinful wishes an efficacy to generate holiness? Is it consistent to suppose that ANY thing by its own energies, should change its own nature? “It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.” The children of God “are born,” according to St. John “not of blood, nor of the will of the flesh, nor of the will of man, but of God:” “that which is born of the flesh, is flesh, and that which is born of the Spirit is Spirit.” The disorder lies too deep within, for human skill, or human power to reach it. The same almighty power that first *formed* the heart after the image of God, is required to reform it. It is the bare energy of God, that performs the work; even ‘Paul may plant and Apollos water; it is God alone that can give the increase.’

II. In the act of regeneration, God is absolute, or acts as a sovereign,—“*of his own will*, begat he us.”

By saying that God, in regeneration is absolute, or acts as a sovereign, it is not meant that he is capricious, or that he acts without a reason. On the contrary we *know* that he always acts with the best of reasons.

When, therefore, one is taken and another left, it is not without reason; but his reasons are derived from himself and not from any worthiness in creatures. This is what we mean when we say that God, in this affair, acts as a sovereign. It is doubtless impious and blasphemous, to say that he does not act from the best of motives. For though, to the human eye, clouds and darkness may be round

about him, yet faith assures us, that justice and judgment are the habitation of his throne forever. But, although we may be satisfied that his reasons are the best possible, yet it would be highly presumptuous in us who are worms of the dust to pretend to state in any particular case, what the particular ends of the Almighty are, unless he has condescended himself to give them, "for as the heavens are high above the earth, so are his ways above our ways, and his thoughts above our thoughts."

That it is not any goodness in sinful men, which recommends them to the favour of God, is evident from this fact, that all are "by nature children of wrath." Although all are not equally sinful, yet all are equally destitute of holiness. They have nothing in them by nature, which is agreeable to the eyes of infinite purity, nothing which is meritorious, nothing which can in the least degree *deserve* the grace of the gospel. But it may be said, though unregenerate and impenitent men cannot *deserve* any good thing at the hand of God, yet he may have been graciously pleased to promise a blessing to certain things which they can do, while in a state of impenitence. Perhaps there is nothing absurd in the supposition, yet it is contrary to fact. God has *no where promised* the blessings of his spirit to unholy actions. We may go farther and assert that he has not directly or indirectly, given reason to believe, that any thing which *impenitent men will do*, shall be *infallibly* connected with their eternal salvation. "He will have mercy on whom he will have mercy, and whom he will he hardeneth." "Hath not the potter power over the clay; of the same lump, to make one vessel unto honour, and another unto dishonour?"

III. In regeneration, God makes use of his word as a means. "Of his own will begat he us *with the word of truth.*"

But it may be asked, if God is himself the author of regeneration; if it is effected by his own power and

according to the counsels of his own will, what necessity has he to make use of *means* to accomplish it? We answer no necessity at all, in the nature of things. Doubtless, he, who first formed the heart, is able to renew it with a word if he pleases. He, who is able of the stones of the street, to raise up children unto Abraham, could surely raise them up from among the children of men by his immediate energy. Neither do we suppose that means have any such inherent efficacy, that it is easier for God to renew the heart with them than without them. Although therefore, it is allowed, that in the nature of the case, means are not necessary to God, in this great work, *still we assert*, that ordinarily, he is pleased to make use of them;—and we appeal, in proof of our assertion, to Scripture, and to experience. Our text is so plain, that it would be sufficient alone, to establish the point. The assertion is direct—"of his own will begat he us *with the word of truth*" Paul says to the Corinthians, "for in Christ Jesus, I have begotten you, *through the gospel*;" that is, I was the instrument of your regeneration, through the gospel, which I preached to you. Peter to the churches of Asia says "being born again, not of corruptible seed, but of incorruptible, *by the word* of God, which liveth and abideth forever." If we appeal to the experience of individual christians, we shall find them almost universally, convinced that their own regeneration was effected through the instrumentality of *divine truth*, powerfully impressed upon the mind. We shall find, in general, at least, that conversion is preceded by *conviction*, and conviction is produced by comparing our own conduct and feelings, with the law of God. Thus it was with the Apostle Paul. "For I was *alive* without the law once, but when the *commandment came*, sin revived and I died." In the same manner every person under strong conviction is sensible that as "the sting of death is sin, so the strength of sin is the law." In this

view of the subject, therefore, not only the moral law, appropriately so called, but all the commands and precepts of the old and new Testament, all the exhortations to the performance of our duty, all the motives to obedience and threatenings to transgression, form together a powerful means of conviction—and although conviction is not regeneration, yet it so often immediately precedes it, that we may with propriety call them *means of regeneration also*. The attendants on regeneration are, repentance and faith and love. But repentance presupposes conviction; and faith must have an object, either in divine truth, or in Christ and God, as ultimate objects; and love implies some adequate knowledge of the object beloved. It is under the impression of these truths, or in the view of them, that the mind turns, or rather is turned, from sin to holiness. I cannot better express my meaning upon so difficult a subject, than in the language of the Apostle Paul; who speaking of sanctification, which is of the same nature with regeneration, being but a continuance, repetition, and increase of the same thing, says: “But we all, with open face, beholding, as in a glass, the glory of the Lord, *are changed* into the same image, from glory to glory even as by the spirit of the Lord.”

If we lift our eyes to an enlarged view of the dispensation of God’s grace, we shall find still stronger proof of its connection with the established means. It was *by the preaching of the truth*, that the Apostles in so short a time established churches in almost every part of the civilized world. “In Christ Jesus I have begotten you, through the gospel.” So far as these heralds of salvation advanced, proclaiming the glad tidings of the gospel, so far the influences of the Spirit were manifested in the conviction and conversion of men,—and the limits of their preaching, seemed to be, for the time, the limits of the Redeemer’s kingdom. Thus reasoned the Apostle—“For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written: How beautiful are the feet of them that preach the gospel of peace! That bring glad tidings of good things!—So then faith cometh by preaching, and preaching by the word of God.” Does not the Apostle’s reasoning, in these passages, require us to believe, what he elsewhere asserts, that “it pleased God by the *foolishness of preaching* to save those that believe?” If we fix our eyes upon the church at the period of the reformation, we shall find still farther confirmation of the same truth. Christendom had then, for centuries, been sunk in a night of darkness, superstition and vice. The glorious reformers raised aloft the torch of divine revelation, and its beams flashed like lightning, on the minds of men. Half Europe awaked as from a sleep, and arose in her strength. The church of Christ put on her beautiful garments, and “looked forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.” It is well known that Luther, the great Apostle of the reformation, relied solely on the Omnipotence of *truth* accompanied as it is by the blessing of God, for the success and prosperity of his cause; and never, perhaps, has the world beheld the influence of truth more triumphant.

If we descend even to our own times, and cast our eyes upon the various parts of the christian church, where do we find that pure and undefiled religion before God and the Father, revives and flourishes? Is it in those places that are destitute of the preaching of the Gospel? Is it in places where the professed ministers of the Gospel, *dare not, or will not* preach the truths it contains? Or, is it in those parishes, whose faithful pastors solemnly, affectionately, and laboriously declare the whole counsel

of God? Let it not, for a moment, be supposed, that the ministers of Christ are blessed here in exact proportion to their faithfulness. God will show that he is himself the author of regeneration, and often permits his most faithful servants to wear out their lives in his service and still to say, "I have labored in vain, and spent my strength for nought." They even descend into the grave, praying to behold the glory of God among their people; and yet are not permitted to see it. But, even in these cases, we shall generally find, that the incorruptible seed of the word of God, is not lost. Though they went forth weeping, bearing precious seed, and were not permitted to see the fruit; yet others have entered into their labours. Their successors have reaped the harvest, and, have brought in the sheaves with shouting and exceeding joy.

If we draw still nearer, and look into the spiritual concerns of private families, we shall find, in general, the saying of the wise man verified; "Train up a child in the way he should go, and when he is old he will not depart from it." We shall find that where pious parents have taken pains to give their children religious instruction and admonition, solemnly and affectionately bringing them up in the nurture and admonition of the Lord, they have had the pleasure to see them, in afterlife, making a hopeful profession of godliness. A strong proof of this fact may be found in the opinions of aged christians, who, as their experience increases, feel a stronger and stronger conviction, that God not only visits the *iniquities* of the fathers upon the children unto the third and fourth generation, but also visits *children* with *blessings* for the *piety* of their parents. They see many, who, like Timothy, inherit the faith of their parents, and grand-parents. They are often disposed to say, concerning a thoughtless child of religious parents, as the bishop of Carthage said to the mother of Augustine, when she came to entreat with him for her son, who was a

thoughtless and irregular youth; "Be gone," said the venerable prelate, "be gone, good woman, 'tis not possible that a child of so many prayers and tears, should finally perish." Yet it is possible, we sometimes see a profligate and irreligious youth, who brings down the grey hairs of his pious parents with sorrow to the grave, and afterwards dies himself impenitent, that he may go to his own place. Such instances make us feel, more powerfully than language could do, that it is "not by might, nor by power, but by *my spirit*, saith the Lord of hosts." Such instances however, though often mentioned, are comparatively rare; and in no way injure the general position we are wishing to establish, namely, that God ordinarily uses and blesses the means of grace to the conversion of sinners.

Let us descend one step further, and observe the conduct and character of individuals. From *whom* is it, that God usually calls in, the number of his elect? Is it from the thoughtless, the profane and the profligate? From those who neglect his word and ordinances? Or is it from those who seriously and earnestly attend upon the means of his appointment? Let experience answer. Sometimes, indeed, the prodigal and even the scoffer and persecutor are arrested; as was the thief on the cross, and Paul on his journey to Damascus. These stand as examples of the abundant grace of God, who can make even his bitterest *enemies* willing in the day of his power. Sometimes also, the grey-headed sinner sits hardening under the droppings of the sanctuary,—an awful warning to those, who trust alone in the efficacy of means. But these exceptions do not destroy the general rule. Thus whether we examine the direct assertions of the Scriptures, or the experience of christians,—whether we observe the first promulgation of christianity, or its present support,—whether we look into the interests of churches, families, or individuals;—we shall still find it a general fact, that God

uses his word as a *means* in regenerating men. At the same time the exceptions to the ordinary methods of his grace, show that the power is in him, and not in the means he uses. And in both these respects, we must admire his wisdom. If the use of the means was invariably and infallibly connected with regeneration, men would constantly defer the task, which in itself they dislike, and which they would *know* they could effect, just when they pleased. On the contrary, if there were no connection between the means of grace and regeneration, men would give themselves up to universal profligacy, as being equally safe in that situation as in any other. But now the connection is sufficiently uniform to encourage exertion ; and yet sufficiently irregular, to make the sinner feel himself in constant danger, until he has actually accomplished his reconciliation to God.

In conclusion, I would make an application of what has been said, to christians, and to those who are not the subjects of divine grace.

To christians, it affords the strongest reasons for humility and gratitude. Why were you selected from the crowd, which are thronging the broad road that leads to eternal ruin ? By what power were the weapons of rebellion wrested from your hands, and you made the willing and happy servants of the Prince of peace ? It was not by any power, or from any worthiness in yourselves. It was the Almighty power of God that changed your hearts. It was the sovereign grace of God, that chose you to be vessels of mercy, fitted unto glory ; "Of his own will he begat you." He has made you to become the sons of God, to be heirs, and joint-heirs with Jesus Christ, to an heavenly inheritance. To him, therefore be all the glory. To you, also, the truth implied in the last clause of the text, presents inducements to use the means of grace, not only to promote your own holiness, but to effect the conversion of those around you. The subject affords one of the strongest

consolations that a pious soul can find, when he sees his parents or children, his brothers or sisters, his nearest relations and dearest friends, 'aliens from God, and strangers from the commonwealth of Israel,' in the hope that by a diligent use of the means of grace, he may become instrumental in their final salvation. I charge you, therefore, my brethren, by the love you bear to your children and parents, by all the tenderest affections of human nature, that you neglect no opportunity of impressing their minds with religious truth,—that you mingle the assiduities of natural affection with those of christian benevolence,—that you weary heaven with your prayers, for a blessing on your labors. Will you spend life in one continued series of efforts for their temporal prosperity, and will you neglect to use those means of *grace*, which you know God has so often followed with his blessing ? Suffer your families, if you please, to grow up in ignorance of worldly knowledge ; neglect, if you choose, their manners and their persons ; but *do not*, I beseech you, do *not* suffer them to live in ignorance of God. Do not neglect the interests of their souls. The time may soon come, when their souls, their *immortal souls*, shall be all in which they feel an interest. How will you answer your neglect to God ? How will you answer it to your own consciences, when the harvest shall be past, and the summer ended, and their souls not saved.

To impenitent sinners also, our subject is applicable, as it shows the importance and necessity of using the means of grace. It is true that God is himself the author of regeneration. It is true, he chooses whom he will to be vessels of his mercy. Still it is necessary to use the means of grace. What if you cannot render yourselves *deserving* of his mercy ? What if he has not made any absolute promise to the doings of the unregenerate ? What if there is not in fact any infallible connection between the means of grace and regeneration ? Will you,

therefore, refuse to act, because there is no certainty? In the affairs of this world, men *never* act on certainty; mere probability, and often a very slight probability, is justly deemed a sufficient ground for the most vigorous exertions. Nay, more, where the object is great, and the attainment of it indispensable, a bare *possibility*, will induce a man to risk every thing, in his endeavours to attain the object. And now, when heaven is the object, and the word and ordinances of God are the means, will you hope to excuse yourselves because the end is not made certain? Who would ever sow his fields, if he waited until God had made it *certain* that he should have a crop? Who would ever trust his property across the ocean, if he waited for the *promise* of God, that it should return to him in safety? No, my hearers, probability is the ground of human conduct, and there is at least some probability of success in the earnest and diligent use of the means of grace. This probability is sufficient to justify any efforts you can make. If you should neglect them, and should finally perish, the judge might justly say to you, "Out of thine own mouth will I condemn thee, thou wicked and slothful servant." If you should neglect them, and should finally perish, it will be evident, that it was not for want of sufficient motives to exertion, but because the object had no charms for you, and the means themselves were disagreeable. At the same time, it must not be forgotten, that God is a sovereign, and may leave you to perish, even in the use of the means of grace. There is no safety—you perform no duty—you have no promise, out of Christ. An awful uncertainty will hang over your future state, until you have actually made your peace with God, by repentance and faith.

For the Christian Spectator.  
*Prevalent schemes of self-righteousness examined.*

The religious history of all nations, even of those upon which the light of

revelation has shone, evinces a propensity in men to depend in some shape or other upon their own righteousness, for justification before God. The schemes of self-righteousness are very various; those of former times having been successively rejected, and their places supplied by others, suited respectively to the peculiar taste of every succeeding age.

Some of the principal of these schemes, now prevalent, I propose to examine.

1st. That scheme of self-righteousness, which is most open and undisguised in its pretensions, maintains that men may be justified on the ground that they have done all that God requires of them. This scheme has its origin, not so much perhaps in ignorance of the character of man, as in mistaken apprehensions of the divine law. Men think that they have done all that God requires of them, because they do not comprehend the full extent of his requisitions. The Pharisees thought that they had fulfilled the demands of the law, because they comprised the whole compass of duty in that round of ceremony, which, for the most part they scrupulously observed. Paul, speaking of the time previous to his conversion, declares himself "as touching the righteousness which is in the law, to have been blameless," because he had uniformly kept the whole Jewish ritual. And the young ruler considered himself as having kept the commandments from his youth up, because he had not been guilty of any of the more direct, and outward, and gross violations of them.

The correctness of the scheme of self-righteousness now under consideration depends upon the truth of the assumption that mankind, or at least, some part of them, have done all that God requires of them. Is it then true, that any individual of our race can stand in the presence of his Maker, and say, I am innocent, I have kept thy law, I have done all that thou requiredst of me? The law of God is a perfect law; requiring us to love the Lord our God with our whole

heart, and strength, and mind ; and our neighbours as ourselves : and declaring that if we "offend in one point,"—in any one of the particular requisitions of the law, we "are guilty of all." But who is there of us, —who is there of our race,—where is the man, who has at all times, and under all circumstances, perfectly fulfilled the great law of love towards God and towards his neighbor ? There are, I imagine, but few, who would not shrink from the responsibility of laying claim to this perfection of obedience. And if there are any that venture to lay claim to it, their claim will not be admitted by either their fellow men, or God. No man ever led so exemplary a life, as to obtain among his impartial acquaintance, the reputation of perfect and unerring rectitude. And God in the Scriptures "hath concluded all under sin;" and he has taught us that in view of the requirements of his law, "every mouth must be stopped, and the whole world become guilty before God." But if all mankind have sinned,—if they have transgressed the divine law ; the ground on which it is said that they may be justified, is gone : for they have not done all that God requires of them. And we come directly to the conclusion that, "by the deeds of the law there shall no flesh be justified in the sight of God."

2dly. According to another scheme of self-righteousness, our own obedience in connexion with repentance for our sins, furnishes ground for our justification before God. The idea which the advocates of this scheme appear to entertain, is this : that our own obedience will avail to our justification, as far it extends ; and that where this fails, repentance will be accepted as its substitute.

But both parts of this system are founded in manifest error. To suppose that our obedience will avail to our justification before God as far as it extends, is to represent this subject as an affair of altogether a pecuniary nature ; it is to consider our acts of obedi-

ence as so many items of credit, and our acts of disobedience as so many items of debt ; and to conclude that in our final account, we shall be rewarded so far as we have obeyed, and be punished so far as we have disobeyed. But this is a wholly incorrect view of the divine administration. God has given us a law, comprising a variety of particular precepts. He has commanded us to obey it, in all its parts ; and he has threatened us, if we disobey, with his everlasting displeasure. Now if we disobey the law in one of its particular precepts, it will avail nothing to say,—even if it could be said with truth,—that we have kept it in every other particular. For to disobey God in a single precept of the law, is disobedience as unequivocal and complete, as to disobey the law in all its parts, and exposes us just as certainly to its dreadful penalty. In a similar manner, it may be observed, that if we disobey the law at one time, it will be of no avail to show that we have kept it at other times. For God requires our obedience to his law at all times. The angels excluded from heaven for their disobedience, persevered in holiness, for a time—perhaps for a considerable time—before they fell. But no one can suppose that, at the judgment of the great day, against which the rebel angels are reserved, they will be rewarded for their obedience during that period, be it longer or shorter, in which they retained their innocence ; or that their punishment will on this account be rendered at all the less severe. In short, we shall see this subject in a perfectly clear light, if we consider that the reward of obedience is promised to that obedience only which is perfect ; and that the threatening against disobedience extends to every deviation from the divine law, in whatever the deviation may consist. Of course, our obedience, if not perfect, can avail nothing, either to obtain a reward, or to lessen the severity of punishment.

The sentiment that repentance will be accepted as a substitute for that

perfect obedience demanded by the law, though with many, a favourite opinion, is perfectly delusive; that no such condition or promise is annexed to the law, that it is not said, 'Obey, or if you disobey, repent,' it is presumed, will be admitted. If then repentance is to be considered as an acceptable substitute for the failure to obey, it must be shown, either that, as far as the divine government is concerned, repentance answers every valuable purpose of obedience; or that the sinner who repents, is entitled, on the score of desert, to the same reward as if he had obeyed. Each part of this alternative we will examine. We will first enquire whether repentance answers every valuable purpose of obedience, so far as the divine government is concerned. Disobedience is direct dishonour cast upon the righteous government of God: but will the repentance of the transgressor completely wipe this dishonour away? Disobedience brings the matter to a practical trial whether God is, as he declares himself to be, a sin hating God; but if he extends forgiveness to his disobedient creatures on condition of repentance, is his hatred of sin quite as manifest as it would have been if the threatening of the law had been carried into effect? Will the transgressor himself have as strong a conviction of the holiness and justice of God? And will an equally powerful dissuasive from sin be set before others?—We will next enquire whether the penitent sinner is entitled to reward, as though he had obeyed. The penitent sinner is one who sees, acknowledges, and repents of his sin. But does his penitence do away his guilt? Does it alter its nature? Is he not in point of actual justice, just as deserving of punishment as before? And is not his repentance itself an admission that he has broken the law, that he is inexcusable, and that he is deserving of the divine displeasure?

3dly. According to a very common scheme of self-righteousness, our own obedience though imperfect will be

accepted by a *merciful* God. The defenders of this scheme regard sin as an infirmity. And they look upon man as unfortunate rather than as guilty; as an object entitled to compassion, rather than deserving punishment. They suppose that there is much goodness in man which is acceptable to God; and that his failings, a merciful God will overlook. This scheme lays a foundation, which is part justice and part mercy. The boundary between them is a moving point, whose situation is to be determined by the relative guilt and innocence of each individual. The man who is distinguished for correctness of conduct, will insist principally upon the claims of justice; while the man of more vicious character will rely more upon the mercy of God. And the same man, according as his conduct at different times shall be more or less correct, will rely more upon the justice and less upon the mercy; or less upon the justice and more upon the mercy of God.

The wretched fallacy of this scheme,—and not the fallacy only, but its abominable tendency,—is very apparent. It completely destroys the law of God; supposing either, that it never existed, or that it is abolished, or that God was never serious in his declared purpose to carry the sanctions of his law into effect. The first of these makes God a liar; the second represents him as changeable; and the third as trifling with the most momentous concerns of his government. It also completely annihilates the evil of sin. For it represents sin as not in itself an evil, but a failing; and its consequences are represented as nothing. For whether a man sin little, or much; none, or continually;—on every supposition, he is alike safe. If he does not sin, he is saved by justice; if he does, by mercy. Of course, there is no such thing as the righteous government of God; and all the barriers against vice are thrown down. It proclaims that men

may sin as much as they please, and never be called to an account.

We should suppose that a scheme so widely at variance with truth and sound reason, and so corrupt in its tendencies, would meet with but little acceptance; and yet this is the very ground on which a majority of unbelievers appear to be building their hopes. They do something; or they intend to do something; and they trust to the mercy of God for the rest.

4thly. There is a scheme of self-righteousness considerably prevalent, which teaches that mankind are justified in part by their own righteousness, and in part by the righteousness of Christ. The scheme stated more at large is this. Our own righteousness, it is admitted, is defective;—so defective that it could not avail to our complete justification before God. It became necessary, therefore, that an atonement should be made; and so far as our own righteousness is defective, the deficiency is to be supplied by the righteousness of Christ. But where are we taught in scripture that the justification of the sinner is to be ascribed to the conjoint influence of his own righteousness and the righteousness of Christ? That his salvation is partly of grace and partly of debt? and that the honor of his salvation is to be shared between Christ and himself? Where, in short, are we taught that our own righteousness is taken into the account in the affair of justification? Not surely in such passages as these: 'Therefore by the deeds of the law there shall no flesh be justified in his sight.' 'Therefore we conclude that a man is justified by faith without the deeds of the law.' 'Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.' On the

other hand, is not our justification ascribed wholly and exclusively to the righteousness of Christ in such passages as the following? 'In whom we have redemption through his blood, even the forgiveness of sins.' 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.' 'For Christ is the end of the law for righteousness to every one that believeth.'

5thly. There is a scheme of self-righteousness not indeed very intelligible, but still somewhat prevalent, which teaches that our own righteousness is a condition of our being justified by the righteousness of Christ. But if we are justified by the righteousness of Christ, what concern our own righteousness can have with it, or in what sense the righteousness of one being can be said to be a condition of his being justified by the righteousness of another, is certainly somewhat difficult to conceive. For here are two righteousnesses;—both concerned in the matter of justification; one of which justifies, and the other entitles to justification. The want of intelligibility however, in this scheme, is to be ascribed rather to the language made use of to express it, than to the scheme itself. What is said respecting the righteousness of Christ serves as a gloss—rendering the scheme in its external appearance a little more conformable to the scripture doctrine of justification. Expressed in language which may be understood, it will read thus: Christ by his obedience unto death has made an atonement for sin: and thus far salvation is through Christ and of grace. But we become entitled to this salvation by our own obedience, or merit, or works of righteousness.—According to this representation, Christ, though he has made an atonement, and on the basis of that atonement offers salvation to mankind, has no concern

with their justification. He has procured for them certain privileges, by means of which they can now attain to a justified state, in virtue of their own doings. But these are sentiments directly opposed to the doctrine of scripture. The scriptures always ascribe our justification, either directly to the righteousness of Christ, or to the grace of God through the redemption that is in Christ Jesus, or to faith, viewed, not as a meritorious work, but as that act by which we receive Christ, and become interested in his righteousness. Nay, more; works are expressly excluded from having any influence in our justification: 'Therefore we conclude that a man is justified by faith, without the deeds of the law.' 'Not of works, lest any man should boast.' Passages to the same effect are numerous; and there is only one that appears to speak a different language; I mean the declaration of James, that a man is justified by works, and not by faith only. This passage, as is evident from the connexion, means that the faith which justifies is a faith that hath works; and not an inoperative or dead faith; and of course it teaches nothing contrary to what has been stated to be the uniform doctrine of scripture on this subject.

I only observe further, that to say, as the scriptures do, that we are justified by faith, is consistent with our being justified solely on account of the righteousness of Christ; for faith lays hold on this righteousness. But to say that we are justified by works—viewing them, as we must necessarily, as constituting a merit, or as a fulfilment of law—is to subvert that cardinal doctrine of scripture, that the righteousness of Christ is the meritorious ground of our justification before God. If we are justified by repentance and love and humility and other good works, it must be on the ground of their own independent worth; for they do not, like faith, reach forth, and lay hold on, and appropriate to ourselves, the righteousness of Christ.

6thly. The only remaining form of self-righteousness, which I shall notice, represents the perfect law of God as so modified, or with such an abatement of its demands, that now an imperfect, though sincere obedience, is all that God requires of us. God may provide a way of salvation for sinners consistently with his own character, if the honor of his law be preserved. But that a perfect God should lower the demands of his perfect law, so as to cease to require a perfect obedience of his creatures, is in the nature of the case, impossible. Nor is there the least shadow of a warrant for such an opinion, in any part of scripture. Those who believe that such an abatement of the demands of the law has been made, suppose it to have been an effect of the mediation of Christ. And yet they can bring no evidence for their opinion. On the contrary, our Savior, foreseeing that the design of his coming in the flesh might be misunderstood, disclaimed, at the very commencement of his ministry, all intention of lowering in the least, the requisitions of the perfect law of God: 'Think not that I have come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.'

I have particularly noticed this form of self-righteousness, not so much because of its importance, standing by itself, as because of its connexion with all other forms of self-righteousness. For though variously expressed, every system of self-righteousness depends upon the assumption that God has receded from the requirements of his perfect law. But if God has not lowered the demands of his law, every possible system of self-righteousness falls to the ground. For since all men have sinned, they have all broken the law; and they are all condemned by it.

These are the principal forms of self-

righteousness current in the world at the present day;—less glaringly absurd than those which have prevailed at some former periods, when a round of ceremony, or confession to a priest, or the payment of money was regarded as making satisfaction for sin;—but though less glaringly absurd, they are on this very account the more dangerous. The same poison is in the cup, but so prepared, that its deleterious nature is not so readily perceived.

L. J.

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To the Editor of the Christian Spectator.

*Exposition of I. Timothy i. 8.*

*We know that the law is good if a man use it lawfully.*

This is true of both the moral and the ceremonial law; although, it appears, the apostle had especial reference to the moral. For, he subjoins: ‘The law was made for, (that is, for the reproof and restraint of) the ungodly, unholy and profane, for liars, and the like, who are transgressors of the moral law. ‘The law is good,’ that is, useful and of great profit, ‘if a man use it lawfully;’ but hurtful and very detrimental, if unlawfully used;—just as worldly good things, and even the gospel, may be so unlawfully used, as to become a curse.

A lawful use of the law, is a right use of it; and a right use is that for which it was designed. Now the moral law was designed and given for the following ends:—

1. To show us our duty to God and man.
2. To convict us of sin.
3. To show us the *degree* of our guilt. By its precepts and prohibitions, the law shows what is sinful; and by its curse, the degree of demerit.
4. The moral law was ordained unto life; and does actually give life to all who perfectly keep it. The holy angels live by the law; and this was the case with Adam, so long as he obeyed it.

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But the moral law was never designed to afford the least help to the transgressor. While it saves the perfectly righteous, it holds out nothing but death to the sinner.

They, therefore, who make the divine law the rule of their duty towards God, their neighbor, and themselves— who make it a rule of examination respecting sins and deserts—and who consider it as ordained to give life to those only who perfectly obey it, make a lawful and right use of the law. But they of Adam’s fallen race, who, like the Pharisees, seek and hope for eternal life, or the least acceptance with God, by the works of the law—who explain away its spiritual meaning, and go about to establish a righteousness of their own, abuse the law, and make a wrong and unlawful use of it.

With respect to the *ceremonial* law, we know that the design of it, was, to show us our moral pollutions, and to lead us to Christ and his blood, ‘which cleanseth from all sin.’ All its sacrifices, purifications, and ceremonies, were but a system of typical shadows; while Jesus, his cleansing, and his salvation, were the substance. They, therefore, who look to the end of the abolished ceremonies, and are led by them to Jesus and his great salvation, make a wise, right, and lawful use of this law. But if we stop, as many of the Jews did, and look no further than the types and shadows, we pervert them from their original design, and make an unlawful use of them.

They who make the above lawful use of the moral law, will find it good, even most beneficial, as a rule of duty; also for conviction of their sin, guilt, and danger—and as a schoolmaster to lead them to Christ and his great salvation; while all who make a wrong use of it, like the Pharisees, who sought salvation by its works, will become, by this means, the most hardened unbelievers in Jesus, and all the grace of the gospel will not only be in vain to them, but they will be slain by the law in which they trust, and bring on themselves its dreadful, eternal curse.

And so they who look to Jesus, as the end of the ceremonial sacrifices and other typical things, will see all those rites and shadows full of meaning, and worthy of the wisdom and goodness of their author, and will be greatly instructed, strengthened, and benefited thereby ; while the Jew, who trusts in his ceremonial observances for cleansing and acceptance, will come short of Christ, and never eat of his living bread, but starve and die. What would be the case with a famishing traveller, who should stop and go no farther than the sign at the inn, instead of partaking of the refresh-

ment signified by it. And the Gentile who sees not the glorious end of the types, will be in danger of thinking them insipid and unbecoming a revelation from God ; but the moment he sees Christ their end, the ceremonies will be the wisdom of God—full of instruction—and solemn as the gate of heaven. Although abolished,—like dead Abel, they will still speak. He will find much delight in reading and meditating on the ancient types, and thank God for the record of them handed down for our instruction, ‘on whom the ends of the world are come.’

J. H.

## Miscellaneous.

### For the Christian Spectator.

A few years since, a friend and neighbor of mine married a young lady from a distant town. My seat at church happens to be near to his, so that my opportunity for noticing her conduct in the house of God, was not less favorable than for observing the same in the house of her husband. From her first coming into our religious assembly, I was particularly pleased with the manner in which she attended to the proper duties of the place. I know not how to describe what it was that pleased me so much, better than by calling her a *devout* woman. Yet she was not exactly what the imagination of most perhaps, would paint for a picture of devotion. For while she seemed always to remember that she had come up to his house to worship her God, she seemed never so far to forget she had come in company with others, as to be guilty of any negligence or impropriety.

While she seemed to be engrossed with thoughts of God and of her duty to him, she never expressed her thoughts or her emotions by any movements or cast of the eye or

countenance that could by any be deemed uncomely, or could justly expose her to the suspicion of either affectation or enthusiasm. Her rank in life, and, perhaps, her own inclination, led her to adopt a style of dress rather elegant and tasteful ; but she never seemed at church to have one thought respecting it. Her education and her temper led her to give a careful attention to all the duties of politeness : but, without seeming to turn away from any thing which happened to fall under her eye, or neglecting any thing necessary for the accommodation of those who were in the same seat, she seemed to give her thoughts continually to the holy services of the place. There was in her countenance here a composure, a steadiness, and a self-possession, that showed the quiet and contemplative state of her mind. Her natural temper, and her manners in her intercourse with her friends, had a singular vivacity and sprightliness ; but the strong and deep movements of her soul in the offices of confession and supplication, or when the preacher spoke in strains peculiarly tender or awful, produced no starts, or long-drawn sighs, or contortions of con-

tenance, or changeful attitudes, but were betrayed only by a slight, though distinct play of her features, or sometimes by a tear that filled her eye, or more rarely fell upon her cheek. Nor did she, when the services were for a few moments intermitted, or when they were closed, throw off at once the air of seriousness and devotion, like one glad to have finished a tiresome duty ; nor, on the other hand, did she seem to study to carry home the same unchanged face. Like the natural expressions of feeling on other occasions, the traces of what had passed in her thoughts, disappeared gradually as the emotions themselves subsided.

My account of this amiable woman's deportment may seem to imply that I was not always sufficiently attentive to my own duties, else I should have known less of the manner in which she attended to hers. And, I confess, that often, when my eye has carelessly wandered and fallen upon her, I have felt reproved, and have attempted to imitate her example of collected and reverent attention. She was soon removed from all earthly places of worship ; yet I often think of her devout and unaffected appearance in them, as one reason among others, for believing she is admitted to a place of purer and happier worship, where those who join in it experience no difficulty from the wandering of their own thoughts, or the intrusion of careless worshippers.

At the same time, I am not insensible, Mr. Editor, that much which I have spoken of with particular commendation in the deceased wife of my friend, is only the natural and proper result of good breeding. But I have been induced to speak of such parts of her conduct, because there are few congregations ; I might say, perhaps, there are few persons in most congregations, who do not transgress the plainest rules of good manners, in their attendance upon the worship of God. Some have so little sense of decorum as to *laugh* very frequently, even during the most solemn parts o

the service ; and though a man's attention may sometimes be suddenly drawn to something irresistibly ludicrous, and a smile may pass over his features almost before he is aware of it, yet it for the most part discovers a want of sufficient seriousness and attention ; while all sport and merriment at such a time is indecent and shocking.

Of the impropriety of *sleeping* at church, also, there can be but one opinion. I know, indeed, that some good people who love and value the ordinances of God's house, find it very difficult at times to prevent slumber from stealing over their senses ; either from the effect of feebleness or fatigue, or from a less venial cause,—their own dulness of spirit or that of the minister. But from whatever cause it may proceed, sleeping in a religious assembly must be considered as always indecent, and commonly criminal. The habit of doing it is not only an offence and a scandal to our fellow worshipers, but a very dangerous hindrance to our own progress both in knowledge and piety. And a moderate degree of resolution and effort would be sufficient to break the *habit*, if not to prevent occasional offences. Of motives to make such efforts, there can be no lack to any one who seriously considers for what purpose we meet together in the courts of the Most High. The *means* of breaking such an unfortunate habit are various. Those are most likely to be successful that tend to introduce some *new habit*. One habit must be supplanted by another. Let a sleepy man make it his habit to *stand* during the whole sermon ; or, after so many minutes, to be determined by his watch. This will be better, on one account, than to make it his rule to place himself on his feet only when he begins to be sensible that he is drowsy ; for unless he is a man of more than common firmness, his drowsiness will drown his resolution. Besides, such a rule would not establish so regular a habit in opposition to that which is to be broken.

Another means of keeping up the

attention against the influence of this bad habit, is *taking notes* of the sermon with a pen or pencil. These might be made quite full if necessary; and the effort of mind, while it would chase away all drowsiness, would be amply repaid by the more full and accurate knowledge of the subject, which the writer would acquire. I would most earnestly press upon all who are afflicted with habitual drowsiness at church, the use of a note book, from a persuasion that it is both the most certain and the most pleasant means of accomplishing the end. Nor ought it to be neglected from any fear that it will disturb or avert the attention of those who sit around. It cannot be so great a disturbance to them, as the loud breathing, the nodding, the snoring, the irregular movements, and the awkward positions of a man asleep.\*

But, though merriment and sleep are the greatest offences against decorum, there are other improprieties still more to be regretted, because so much more general. It has been often said, that were an individual of some other order of beings to enter one of our religious assemblies, he would not, from the *appearance* of the congregation, suspect the purpose for which so many had come together. And it must seem strange to us if we reflect at all, to find no more marks of attention in those who have come together to ask the attention of the Sovereign of the Universe to their poor requests; and no more awe and reverence in those who are imploring the presence of Him, whose eye penetrates the recesses of every heart. The listlessness and vacuity of thought that appear in the faces of many, and the diversion and engrossment of the minds of others by the merest trifles,

\* It might have some influence in producing wakefulness, to adopt the habit of telling as much as possible of the sermon to some friend afterwards; or of examining children and domestics respecting their knowledge of it. But these means are, for several reasons, less to be depended on, than the practice of taking notes.

and often by things most unsuitable to the place, show too plainly that God is not in all their thoughts, even while his praises fill their mouths, and while from the lips of him whom they have chosen to conduct their devotions and whom they profess to accompany and follow, is heard successively the humblest language of penitence and contrition, the highest ascriptions of majesty and might, the strongest professions of love, confidence and hope, the most ardent supplications for blessings of every kind, and the most earnest deprecation of his judgments. One would think that a great part of the assembly consisted of spectators, who had no interest in the business of the meeting, but felt themselves at liberty to withdraw their attention from the religious services whenever they pleased, and give it to any thing else by which it was solicited. They seem to be mere bystanders. The God who is addressed, does not seem to be *their* God. They do not appear to imagine they have any thing to do with him, or he with them. The sins, which are confessed, seem to be *theirs* no more than the offences charged in an indictment in a court of justice, belong to the crowd that hear it read. They seem to have no thought that the judgments which are deprecated are hanging over *their* heads, or that the blessings of salvation concern them, any more than the scenes of the Arabian Nights.

Such listlessness could not but seem shocking to us all, were we not accustomed to see it. The best and proper preventive of it is seriousness of mind. A serious man cannot fail to appear devout, while he professes to worship his Maker. The general duty of seriousmindedness I leave to be urged by others; and will only add a few hints to those who feel the propriety of a more devout behaviour at church.

It would conduce much to this, if parents were more careful of the conduct of their children, when they are first carried to the house of God, and until they cease to be children;

for it is then that many form habits of sleep, or of inattention and irreverence. It seems to me improper to carry children to such a place, until they are old enough to be controlled by their parents, and that without disturbance to those around. When they are taken to church they should not be indulged in sleep, nor with playthings, nor be permitted to spend the whole time in standing up and looking about. Sport and merriment should be absolutely forbidden, and if necessary, punished. It will sometimes be a very useful punishment of such an offence, to keep the child at home. This mode of treatment, however, should be adopted only with the very young. When it is adopted, the child should be kindly told, that such conduct is inconsistent with a due attention to the duties of the place. Children should be taught, as early as possible, the object for which men assemble on the sabbath, and the import of the several parts of the public services. In connexion with this subject a serious parent will find convenient opportunity to give much useful and pious instruction. To do this in the manner best suited to lead the child to love the offices of public worship, at the same time that he is made to understand and reverence them, will require no small degree of wisdom and prudence.

All religious people ought especially to be devout in their own attendance on religious worship. They ought to be so for each other's sakes, as well as for other reasons. If I may so speak, they ought to keep each other in countenance in their public devotions. We have too often a strange and sinful fear of seeming more religious than others. But a man finds less difficulty in giving up his whole soul to the work when he sees those around him wrapped in contemplation. Sympathy operates here as every where else, and we often find our thoughts, almost before we are aware of it, running after those of others, even in

the ascent toward heaven. This is one of the reasons for which social worship is appointed.

If all professedly pious people were suitably devout in their attendance at the house of God, those who are not pious would not dare to be so irreverent as they often are. The worship of God would be to them a more serious and important employment. They would feel compelled to attempt to join in it in earnest, or be sensible that they were only spectators. They would experience some such impressions as they often do when witnessing as spectators the celebration of the Lord's Supper; and all the parts of the services of God's house might be expected oftener to touch their hearts, and lead greater numbers to repentance. I entreat, therefore, every christian to be cautious lest he not only displease his maker, and prevent his own progress in piety and knowledge, but hinder also the salvation of his neighbors and friends, by his want of reverence and devotion in his public religious services.

I had designed to speak of some of the habits of individuals and of congregations, which prevent or interrupt the devout state of mind I have been recommending, and of some arrangements of the place and manner of public worship that might promote it. But I fear I have already asked too large a space in your pages.

M. A. D.

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To the Editor of the Christian Spectator.

THE EPIDEMIC.

I am aware, Mr. Editor, that there is no medical department in your excellent Miscellany; and shall not be at all surprised to read on the last page of your next number, W. H. O. *is inadmissible*. Still, I am not without some hopes, that you will for once open your pages to a son of Esculapius. In the part of the country where I now reside, there is and has been ever since my acquaintance

with it, a kind of *intermittent* or *periodical epidemic*, which I do not remember ever to have seen particularly described, in any of the books or medical journals; and the nature of which is such, that no account of it will, in all probability, ever find its way to the public through the ordinary channels. This disease is not so strongly marked as many others; nor am I quite certain, that it has as yet found a place in the most approved vocabularies of the profession. Indeed this epidemic, strange as it may seem, is no *particular* disease. This is evident from its putting forth the symptoms, now of one, and then of another; and varying continually, according to the habits and constitutions of different patients. Hardly any two cases are exactly alike, except in one or two particulars. It is periodical: and whatever may be the symptoms, there is a remarkable regularity in the *time* of their appearance. The disease is no way very troublesome, more than one day in a week; and what is singular indeed, is that that day is almost invariably the *sabbath*. Intermittents, I know, are common; but this I believe is the only one, which returns so seldom as every seventh day. I am not aware, that the cause has ever been satisfactorily explained by the Faculty, and I shall not have the presumption, with the little skill I possess, to hazard a theory; but shall confine myself to a simple statement of symptoms and facts. So far as I have had opportunity to observe, the patient very rarely experiences a sudden and violent attack. The complaint begins with a slight indisposition, which at first is hardly regarded. By the middle of the week the patient begins perhaps to complain of a slight head-ache, or want of appetite. Or as the week draws to a close, he finds that a cold which had been rather inconvenient, (though not sufficient to lay him up,) is becoming quite serious. By Saturday night, it has increased so much, that he

concludes something must be done. He accordingly bathes his feet; goes to bed early; takes *thorough-wort* and *water-gruel*, and employs other means to bring on a perspiration. In most cases, this mode of treatment proves successful. The patient sleeps comfortably, and as he has no business which calls him abroad on the sabbath, he keeps by a good warm fire, and by Monday, finds himself able to pursue his occupation as usual.

In some cases, however, this seventh day epidemic proves more obstinate. Water-gruel does not answer the purpose. The patient feels that he must have an emetic; and what so convenient day is there as the sabbath, for taking it? Accordingly, the boy is sent to the apothecary's for the potion, and is charged to get a few pills also. Or the patient is still worse. His 'whole head is sick--his whole heart is faint.' His pulse is quick and feverish. He must be bled. The physician is called, and upon enquiry finds, that the man had been drooping and complaining most of the week; but never gave out till Saturday night. The lancet is used; medicine is given, and strange to tell, so happy is the effect of this prompt sabbath-day treatment, that the sick man finds himself almost restored by Monday morning. The disease is either thrown off entirely, or lies tolerably quiet in the system till the next sabbath.

How long this epidemic has prevailed here, I cannot positively say. I found it when I came. By what I can learn, it began with the settlement of the town; and I verily believe, that hundreds of cases like the above, have occurred within the last three years. Nor is it confined to this town, or region of country. It prevailed, I think, to as great an extent and degree, where I formerly resided. I have heard of it from almost every part of the country, and am inclined to think that no one is entirely free from the seventh-day fever.

Now, Mr. Editor will not you, or some of your learned correspondents, investigate this alarming disease, and propose a remedy. I know it is not generally accounted dangerous; but surely it must gradually undermine the system, and lead to fatal consequences. Nor is this all; it is a disease which greatly interferes with the duties of christian worship. It keeps hundreds and thousands in our land from the sanctuary every sabbath. It proves extremely embarrassing to such physicians, as wish to attend public worship, by doubling their calls and professional labors on the Lord's day; and in short, Mr. Editor, it is very much to be dreaded in every point of view in which it can be contemplated by the Christian Spectator.

W. H. O.

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For the Christian Spectator.

## HYMN AFTER SICKNESS.

*All thy billows, and thy waves passed over me. Then I said I am cast out of thy sight:—Yet hast thou brought up my soul from destruction,—Jehovah my God.*

*Prayer of Jonah.*

HIGH o'er my bark the tempest rag'd,  
Keen lightnings mix'd with thunders  
drear,

Fierce winds, with waves, the conflict  
wag'd,  
And sceptred Darkness rul'd the sphere.  
With broken helm, and trembling hand,  
'Mid hidden rocks I strove to steer,  
Nor guiding light, nor sheltering land  
Assured my soul that peace was near.  
Reluctant, to the wrathful main,  
My earthly treasures all I cast,  
My hopes, my joys, but still in vain,  
Insatiate howl'd the wrecking blast.  
O'er my lone bark's wide cleaving side  
Th' unpitying sea in torrents roll'd.  
Shuddering I felt the treacherous tide,  
And o'er me rush'd its billows cold,  
Struggling my eye to Heaven I rais'd  
And sought Jehovah's hand to see,  
Him, in my bitterness I prais'd,  
And bow'd me to his just decree.  
An Isle amid the stormy waste,  
Resplendent beam'd with Mercy's ray,  
And there the foaming surges cast  
The helpless victim of their sway.  
There, blest Salvation's banner stream'd,  
There, flow'd a fount, the fount of love,  
And o'er the far horizon gleam'd  
The realm of happy souls above.  
Returning Life with ardour pure  
Again her vacant throne possest,  
But can she ere the wanderer lure  
To leave this holy home of rest?  
Will Hope with wounded breast, forlorn,  
Again the world's false vision share?  
Or Love, with drooping pinion torn,  
Once more, its stormy region dare?  
Shall sacred Zeal with warmth sublime  
Forsake her temple in my heart?  
Or can my soul for toys of time,  
Redeemer! ere from thee depart?

H.

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Review of New Publications.

*Memoirs of the Rev. David Brainerd, Missionary to the Indians on the borders of New-York, New-Jersey and Pennsylvania: chiefly taken from his own diary.* By Rev. JONATHAN EDWARDS of Northampton, including his Journal now for the first time incorporated with the rest of his Diary in a regular chronological series. By SERENO DWIGHT. S. Converse, New-Haven, 1822.

WE welcome the appearance of this book as a valuable present to the religious community; and hasten to return our thanks to the edit-

or, and introduce it to the notice of our readers. In this book-making age, it is pleasant to visit the marts of literature and inspect the new works that are placed in goodly show to attract one's attention and money. It is pleasant to see the enterprise of authors and booksellers, and to view the crowd of literary adventurers that are covering the 'sea of letters' with their publications. With animated look and swelling hopes they throng the shore, each sending out his little bark on the 'world of waters,' and whether it is loaded with the fruits of genius or dulness, each expects

it will bring in return, plumes for his cap and gold for his pocket. The earliest historian of Greece informs us that Xerxes was delighted, as from an eminence he surveyed his forces, stretched along the shore and plain of Abydos. He saw them in all the preparation and circumstance of war, some relying on their tried courage, some on the splendor of their appearance, and all rejoicing at the approaching contest; and he congratulated himself. Yet afterwards, says the historian, he wept—he wept as he thought of the shortness of human life and remembered that of all this vast multitude before him, that were now exulting in all the pride of expected victory, not one would be alive a hundred years after. The friend of learning, as he sees *quid studiosa cohors operum struit*, as he sees before him a host of writers, 'fire in each eye and paper in each hand,' some relying on their strength of talents, and some on their beauty of dress, snowy paper, calf and gilt, and all eagerly expecting success,—cannot but be pleased with their numbers and enterprise. And yet when he calls to mind the ephemeral nature of their success, if obtained, and from what it springs; when he calls to mind that of all this number who are now exulting in the pride of authorship, probably not one will live in his works a hundred years hence,—whether he can *weep*, may be doubted.

Besides the general cause--the love of authorship and the love of trade, peculiar reasons are producing a particular class of publications. The present is often called the age of religious action. The public taste with respect to books has taken a correspondent direction, and the age is as distinguished for its love of religious intelligence and anecdotes, as it is for the efforts which furnish the materials. Indications of this taste may be found in the increased number of religious newspapers and periodical works, reports of socie-

ties, missionary journals, and religious biography. This last species of writing, as it is useful and popular in its kind, has multiplied surprisingly. And as it embraces persons of every variety of character, sex and age, it addresses itself to the feelings of every class in the religious community. One work after another of this kind is presented to the reading public; and while it is advertised in glaring capitals at the book-sellers shops, it is read and talked of; and having occupied the attention for a while, and had its little hour of popularity, it gives place to some newer publication and retires into dust and forgetfulness. Some works of this kind however keep their reputation unimpaired. Of this number is the one at the head of this article. It is still extensively read, though in a different shape, and we have no doubt that it will continue to elevate the piety of many readers both in this and other lands; that it will continue, by the model which it presents, to excite to christian exertion; that it will cheer the missionary in his labors; and that with its increase of influence, it will gain increased celebrity; and thus, instead of sinking into oblivion, it will collect new honors from the spoils of time.

During the life of Brainerd his Journal selected from his diary was published in two parts at different times by the correspondents of the Society which patronized him in his missionary labors. The first part embracing the period between June 19, 1745, and November 4, 1745, was published early in the following year, and according to the fashion of the time was entitled *Mirabilia Dei inter Indicos, &c.* The second extending from November 24, 1745, to June 19, 1746, was published the latter part of that year, and was entitled, *Divine Grace displayed, &c.*

Brainerd died at the house of Rev. Jonathan Edwards October 9, 1747, leaving all his papers in the hands of that gentleman 'that he might dispose of them as he thought most for

God's glory and the interest of Religion. From these materials Mr. Edwards prepared the life of Brainerd which was published in 1749; and, that he might not subject the subscribers to the necessity of purchasing the same matter the second time, it embraced only those parts of the diary, which had not been published in the journal. It was the object of Mr. Dwight to replace those parts of the diary that had been extracted into the journal, and thus to present the whole in a 'regular connected series according to the order of events.'

David Brainerd was born of respectable parents, April 20, 1718, at Haddam in Connecticut. From his youth he was disposed to religious thought, and to that melancholy temper of mind that proved the bane of his happiness in later periods.

About the latter end of April, 1737, being full nineteen years of age, I removed to Durham, to work on my farm, and so continued about one year; frequently longing, from mere natural principles, after a liberal education. When about twenty years of age, I applied myself to study; and was now engaged more than ever in the duties of religion. I became very strict and watchful over my thoughts, words, and actions; concluded that I must be sober indeed, because I designed to devote myself to the ministry; and *imagined* that I did dedicate myself to the Lord.—p. 37.

Sometime in the beginning of winter, 1738, it pleased God one Sabbath morning, as I was walking out for prayer, to give me on a sudden such a sense of my *danger*, and the wrath of God, that I stood amazed, and my former good frames presently vanished. From the view which I had of my sin and vileness, I was much distressed all that day, fearing that the vengeance of God would soon overtake me.—p. 38.

After a long period of deep and varied mental distress arising from apprehensions of future misery, and convictions of sin, and opposition to the divine government, he obtained joy and peace in believing; and by a close and frequent communion with God, he made rapid advances in ho-

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liness. In reading the account which he gives of his torturing agitations of mind during the period of his alarm and conviction, we were struck by his frank avowal of his deep and continued opposition of heart to the character of God and the principles of the divine administration.

He was, he says, irritated, I. At the strictness of the divine law. II. That faith alone was the condition of salvation. III. That he could not find out what faith was. IV. By the sovereignty of God.

It was the sight of *truth* concerning myself, *truth* respecting my state, as a creature fallen and alienated from God, and that consequently could make no demands on God for mercy, but must subscribe to the absolute sovereignty of the divine Being; the sight of the *truth*, I say, my soul shrank away from, and trembled to think of beholding.—p. 43.

We believe that this, in its connexion, is a faithful exhibition of that hatred which a proud and sinful heart, while under conviction, bears against the light of truth. And we believe that many have felt the same opposition, though few perhaps with the same degree of distinctness and bitterness as Brainerd. He had been striving by prayers and tears and external duties, and he experienced only disappointments, distresses and perplexities; which he says put him into a 'horrible frame of contesting with God.' This admission, though it shows his guilt and his folly, indicates a state of mind corresponding with the condition in which he found himself placed. To see one's self in the hands of an angry God and as a criminal, dependant on his mere mercy; to know that it is impossible by any future acts of obedience to atone for past transgression, and at the same time to feel within him constant solicitations to sin from the appetites and passions which his maker has implanted, and which will, as his experience teaches him, notwithstanding his resolutions, seduce him into sin; to see that cherubims and a sword turning every way are

placed to guard the tree of life from every approach, but the one through the atonement,—is painful to every reflecting sinner, and especially to one like Brainerd, who had been striving by self-denial and active duty to win salvation by the strength of his own arm. It is painful, and it need not seem surprising that the pressure of the pain should rouse him up, sinner as he was, to an avowed and open hostility against his sovereign. Whatever the advocates for the innocence of our nature may say, the great fact will still exist, that when God is revealed to the sinner as angry with his sins, and threatening to punish him with a righteous retribution, there will be some murmurings against his moral administration. The sentiment of the heart may not ascend to the lip; the feeling however will exist, that God is a hard master in requiring of imperfect beings a perfect obedience, and eternally punishing the slightest transgression. The degree of opposition felt and expressed, varies according to the temperament, and the habits of the individual, and the distinctness of his perceptions; and though some may not be sensible of any violent dislike to the character of God, yet others, as they feel his arrows rankling in their heart, and the poison thereof drinking up their spirit, as the light of truth is poured into their minds with painful brightness,—to God 'the source of light, they call, but with no friendly voice, to tell him how they hate his beams.'

While we readily subscribe to the opinion, that this opposition of heart, 'this horrible contest,' may and often does arise from the perception of truth, we must still be permitted to believe it is often produced by incorrect views of the character of God and his requisitions. Such views are extensively entertained; and as at other times, so during conviction, that they should exert an influence, might be expected. Converse with one who has never bestowed any particular attention upon the subject of religion, and, even though he regularly visits the

house of God, you will almost of course find his mind full of crude and undigested notions concerning his Maker. While his mind is in this state, let a voice from heaven reach his ears, let him tremble at a future judgment and feel the burden of guilt upon his soul; and need it seem surprising that he should seize upon some of these crude notions, some distorted doctrine, and by dwelling on it, increase his alarm to a phrenzy of fear. Need it seem surprising that this doctrine, perhaps highly derogatory to the character of God, should occupy the whole field of vision in his mind, and that by looking at his maker only in one trait of his character and that a false one, he should feel his heart rising in opposition against him. He may have adopted the notion that God is cruel and vindictive, and like some wrathful demon, delights in the tears and blood of his creatures. He may have seized upon imagery, with which ardent minds clothe the Supreme Being, as, for instance, when he is described in the exercise of his vindictive justice, as making bare his red right hand, and overwhelming sinners with the bolts of his anger. Such descriptions are necessary to awaken the dead in sin, yet they are liable to misuse. They are intended as wholesome food, but by being received into the mind without other important truths, as composing the whole of the character of God, they are converted into an active poison. Suppose that an individual of quick moral perceptions, who feels his obligations to obey the law of God, and feels deep convictions for his past violations of that law, and dread of the consequences of that violation, be made to believe that God transfers the guilt of Adam's sin to him, and that unless he repents he will be punished for a sin, to which he was accessory in no possible shape. He perceives that sin which is a transgression of the law, must be a personal act, and that the guilt cannot be transferred, unless the act can be transferred, and that unless

the guilt can be transferred, that it would be a violation of the principles of eternal justice, for God to punish him for that act; he feels an opposition arising in his heart against a Being who, he supposes, thus confounds the principles of justice. It is true that the 'heart governs the understanding'; and it is equally true, that the understanding governs the heart, and that the views which we form of the divine character, must determine the affections which we feel towards him. Now there are those who feel an opposition to God, because they perceive him to be such a Being as he is; and there are likewise those, who feel the same opposition because they suppose him to be, such a being as he is not; and if there are any objects of compassion among our race, that man is to be pitied, who, in consequence of a false opinion, is carrying on a war with his Maker. He feels the obligations of religion pressing on his conscience, and at the same time he longs to be able amid the cares and disquietudes of this world, to gather his delights from a purer source, and to indulge the hope that when his spirit shall depart from its tenement of clay, it will soar away to a more blissful state of being. He acknowledges the claims, and desires the consolations of religion: and yet from having adopted some false views of the attributes of God and of his requisitions, he will not receive him as his God; and though he is silent, though he does not endeavor by his tongue or his pen to propagate his principles, he nevertheless feels a deep hatred against the divine administration, and would gladly escape from its obligation and pass through life, independent of his Maker. Thus he lives in all the misery of the conflicting feelings of remorse and hatred; remorse for violations of duty, and hatred against him to whom he owes his duties, until by degrees his soul is frozen in apathy to all spiritual objects. Or perhaps his mind takes a different turn; perhaps he has permitted his thoughts to dwell solely on the mag-

nitude and number of his sins, and on the spotless purity of heaven, and the unyielding nature of the divine law, and the miseries of perdition; while he has not cultivated his knowledge of the abounding grace manifested in the Saviour, and the mercies of a forgiving God. He has been taught to look only at what is terrible in the divine perfections, and not at what is lovely and inviting; and now he can behold *only* the dark side of the cloud portending destruction, while he is unable to look at the illuminated side, where all is sunshine and beauty. The shadows of gloom and despondency gather around him; his feelings are overborne; and reason herself, though she may retain her throne, loses her power; and the soul seeks an escape from the misery of conflicting emotions, by taking refuge in despair. As was said, Brainerd found joy and peace; and as is frequently the fact, his joy was greater and his peace more complete, from his previous sorrows and agitations of mind. He passed out of that cloud of darkness into the broad and cheering light of day. After describing this change in his views and feelings, he says:—'Thus God I trust brought me to a hearty disposition to *exalt him* and set him on the throne, and principally and ultimately to aim at his honor and glory as King of the universe.'

In September 1739, he entered Yale College, and was distinguished as 'one that excelled in learning in that society.' He complains of growing *cold* and *dull* in religion by means of his old temptation, viz. ambition in his studies. It appears, however, that he was making progress in holiness, and found his happiness in religion, and he could say, 'usually in the multitude of my thoughts within me, God's comforts principally delighted my soul; these were my consolations day by day.' In February 1741, a great and general revival spread itself over the college. 'This awakening,' says Edwards, 'was at the *beginning* of the extra-

ordinary religious commotion through the land.' 'The society was greatly reformed, the students in general became serious, many of them remarkably so, and much engaged in the concerns of their eternal salvation. However undesirable the issue of the awakening in many others, there have been manifestly happy and abiding effects of the impressions then made on the minds of many of that college.'

In this revival Brainerd was actively engaged, and without doubt was eminently useful. He was not of that number who seek for their own salvation with zealous care, while they are cold and indifferent with respect to the salvation of others. His piety, from the first, appears to have been an expansive benevolence, which embraced in its ample regards every human being that fell under his notice. He appeared to consider every one as a brother for whom Christ died, and for whom, in some humble imitation of his Master, he was bound not only to send up the prayer of faith to God, but likewise to labor and encounter self-denial. He wept over his own sins, because they dishonored God; and for the same reason he wept over the sins of others. He desired personal holiness, because it increased the glory of his master; and for the same reason he desired holiness in others. While he was engaged during the revival in exciting his fellow-students to embrace religion, or in quickening their languid piety, he was at the same time promoting piety in his own soul, and realizing the large extent of that promise, 'he that watereth shall himself be watered.' Unfortunately, however, he suffered himself to be seduced by an intemperate zeal, that for a time stained the character of his piety; and by leading him into indiscretions subversive of the order and the authority of the institution, proved the means of dissolving his connection with the college. We will not stop to dwell on his transient spiritual pride, or

on his censorious and uncharitable remarks concerning the conduct and piety of others. He was young, and it need not seem strange and uncommon that the characteristic ardor of youth should show itself in religion, and this too, though it may spring from false views. It need not seem strange, for the fact is too often witnessed in every revival, that the pride of opinion and attainment, for which the young are distinguished with respect to other subjects, should manifest itself in their religious sentiments. He was moreover a young Christian, and the novelty of his views and feelings had not lost its influence. He had not encountered temptations in their various forms, and learned their power and his own weakness. He could not, like some veteran follower of Christ, look back on his frequent defeats while in the service of his master, and his frequent surrenders to the power of his spiritual enemies, which often serve to repress the vauntedings of the young soldier, and in subsequent life render him modest, humble and less disposed to judge uncharitably of others. He lived, too, in an age distinguished for mistaken zeal, and a 'spirit of rash, censorious and uncharitable judging.' The pious, yet fiery Whitefield, had travelled through New-England, and in his journal expressed his fear lest 'many, nay, the most that preach, do not experimentally know Christ.' Tenant followed in the steps of Whitefield, and spoke of the clergy as 'swarms of locusts and crowds of Pharisees that have, as covetously as cruelly, crept into the ministry in this adulterous generation.' The famous Mr. Davenport was itinerating through the country, and was in the habit of speaking of many of the ministers as destitute of piety; and not long before, in the town of New-Haven, in a prayer 'declared in the house, and in the presence of the minister and some of his people, that the minister was an unconverted man, and his people as sheep without a shepherd.'

The spirit of religious animosity had gone forth and pervaded the land. All had taken their sides; and, ranged under the standards of the *Old Lights* and the *New Lights*, they waged a war that, in the estimation of their posterity, can confer but little honor on either party. The majority of the clergy, and the most respectable among the laity, charged the New Lights with departing from the word of God, and with being governed by a wild spirit of enthusiasm, that was destroying the peace and order of the churches, and threatened to reduce the religion of the gospel, which was intended for rational beings, to a mere collection of fancies and extravagant feelings. To prevent these effects, they called to their aid both civil and ecclesiastical power, and by the decisions of courts and councils, by ridicule and argument, they endeavored, as they said, to 'put out one light after another, until they had extinguished all the wild-fires, that were blazing in various parts of the country.' The other party, feeling that they were suffering the same evils, from which their fathers had fled to this country, were filled with indignation against their persecutors; and by reproaches, and by a fierce and bitter spirit manifested in the daily intercourse of life, and by holding up to view their opposers, as the opposers of God,—they endeavored to deal out to them the full measure of their own wrongs. The religious community was for some time thus engaged in furious contest, with a keen spirit, as stimulated the Puritans and Prelatists of the mother country; each party claiming theirs as the cause of God; and each pointing 'heaven's artillery' against their enemies. In such a state of things, it would have been surprising if Brainerd had continued neuter; and after he had chosen his party, it would have been as surprising, if with his strong feelings he had been entirely discreet. He belonged to a party distinguished for zeal, and readiness to decide upon the christian character of others, and

he fell into some of the errors of his brethren. In subsequent life, he discovered great freedom from these errors. He became charitable and meek, and, as he says, more refined from 'imprudencies and indecent heats, was greatly oppressed with grief and shame, reflecting on my past conduct, my *bitterness* and *party zeal*.' And he made it an object to guard others against similar faults, and showed 'the *sinfulness of seeking* after high affections *immediately*, and for their own sakes.'—Vide p. 311.

Not long after he left college he commenced the study of Theology with Mr. Mills of Ripton, and after studying with him some months he was examined, July 1742, and received a license to preach the gospel. In November he was examined in New-York by the correspondents of the society in Scotland for propagating christian knowledge, and commissioned as a missionary to go to the Indians under the direction of these correspondents. He went to Kaunaumeeek, about sixteen miles East of Albany, where there was a small settlement of Indians. After laboring here about a year, commencing in April 1743, he received orders to go to a number of Indians on the Delaware river in Pennsylvania. In this station he continued until March 1747. He then returned to New-England; and, worn out by his labors and disease, he died October 1747. As the shadows of death closed around him, his piety shone conspicuous. 'My heaven is to please God and glorify him, and to give all to him, and to be wholly devoted to his glory.' 'I do not go to heaven to be advanced, but to give honor to God.' 'Had I a thousand souls, were they worth any thing, I would give them all to God.' 'My greatest joy and comfort has been to do something for promoting the interest of religion in the souls of particular persons, and now, in my illness, while I am full of pain and distress from day to day, all the comfort I have is in being able to do some little service for God,

either by something that I say, or by writing; or in some other way.'—p. 421.

Edwards, in his Funeral Sermon, speaks of him as being endowed with very 'uncommon abilities and gifts of nature.' 'He was a singular instance of a ready invention, natural eloquence, easy flowing expression, sprightly apprehension, quick discernment, and very strong memory; yet of a very clear thought and piercing judgment. He had an exact taste; his understanding was, if I may so express it, of a quick, strong and distinguishing scent.' 'He had extraordinary knowledge of men as well as of things, and an uncommon insight into human nature. He excelled most whom I ever knew in the power of communicating his thoughts.' 'Not only had he excellent talents for the study and the pulpit, but also for conversation. He was of a social disposition; was remarkably free, entertaining and profitable in his ordinary discourse.'

We would cheerfully recommend a frequent perusal of his diary to the christian who wishes to form an elevated standard of piety. It will serve to instruct and encourage him, not through the cold medium of abstract rules, but by presenting to him a model glowing with life, and graced with the lineaments of virtue. He who acknowledges the excellence of the divine law and the necessity and reasonableness of perfect obedience, is nevertheless prone,—when he sees the depravity of mankind, and especially the depravity of those who have adopted the name of Christ, and feels the overbearing power of sin in his own soul,—to adopt the sentiment that it is in vain to aim at high attainments in holiness,—that it is in vain to press towards the mark of required perfection, since he will never reach it. He turns away in despair, and endeavors to satisfy himself that he has some holiness, as an evidence of his future salvation; and having established this point he lives free from alarm with

respect to the future, and therefore contented with present attainments. Let him look at the example of Brainerd; and by seeing what he achieved, let him learn to hope for success in his own warfare with sin. 'What has been done once, may be done again;' by diligence, he may be in holiness what Brainerd was. President Edwards in his remarks, with his usual discrimination, has given an able analysis of his religious character, and has thus precluded the necessity of any observations we might feel disposed to make. We were ourselves particularly struck, as we perused his diary, with his frequent recurrence to the duty of prayer, and his *review* of the manner in which it had been performed. He habitually maintained a close communion with God; and after these seasons of intercourse, his mind seems instinctively to revert to them, as the seasons of his dearest joy. He approached Him, as one friend would another venerable and beloved friend, to share all his joys with him, and to pour all his tears and sorrows into his bosom. After coming down from the 'mount of prayer,' he seems particularly to call to mind all the circumstances of the intercourse; and to dwell with delight on the marks of favor, if he had been kindly received; and to throw all the blame upon himself, if, in consequence of past neglect, he was not permitted to hold a close communion with his Father. Those who say that it is impossible, with our faculties, limited as they are, and tied to this clod of mortality, to rise in our contemplations to the comprehension of an invisible, spiritual and infinite Being, so far as to be able to bestow our affections upon him, may see their mistake in the experience of Brainerd. He had studied the character of God, and discovered enough to give ample scope to the activity of his affections. He could not indeed behold God with the bodily eye, but he looked through the medium both of nature and of reve-

lation, and beheld him constantly in the manifestations of his attributes ; and looking at each of these attributes separately, until he had obtained distinct views of each, he learned to fear his power, to feel gratitude for his goodness, to hope in his mercy ; and by bringing all these perfections into harmonious union, to send forth his love towards the greatest and best of beings, in ardent longings of soul.

Nor was he like some rapt enthusiast, whose soul is filled with heavenly musings, and visions of future bliss, while his hands are idle in the service of God. No man has been more active or more constantly active in the cause of the Redeemer. He united the warmest devotion with the most diligent efforts.

A seasonable, steady performance of **SECRET DUTIES IN THEIR PROPER HOURS**, and a **CAREFUL IMPROVEMENT OF ALL TIME**, filling up every hour with some profitable labor, either of heart, head or hands, are *excellent means* of spiritual peace and boldness before God. *Christ indeed is our peace, and by him we have boldness of access to God ; but a good conscience, void of offence, is an excellent preparation for an approach into the divine presence.*--p. 105.

From the time that he commenced his labours as a preacher and as a missionary, we find him constantly engaged in planning or executing some scheme of benevolence. In his application, he was unwearied ; and though he carried about with him a body enfeebled by disease, such was his engagedness in his labours, that he accomplished more than would another, though in the vigor of health. We think that it was a blemish in his character, that he did not measure his labours by his strength ; for by adopting a different course, he defeated to some extent the very object for which he was struggling. By his exposures, and by his unceasing exertion of mind and body, he hastened the progress of a fatal disease, which put a premature termination to his life, before he had time fully to accomplish his benevolent designs. He performed much, and he performed it rapidly. Yet we

would hazard the conjecture, that what he gained in *velocity* he lost in *time*. Economy is to be practised in the use of health and life as in the use of money ; and we cannot entirely commend the improvidence of any one who expends in a short time what is sufficient to last for years. And yet we can hardly fail to admire that generous surrender of personal comfort and convenience, which is made for the attainment of some valuable object ; and even though we observe a waste of health and life, so disinterested and elevated is the motive, that we are disposed not merely to forgive the moral suicide, but to applaud this individual rather than him who is governed by more prudential motives. "More rust out than wear out ;" and we do not feel disposed to urge the importance of guarding the side where the least danger lies. We cannot but feel a moral complacency in him who is willing "to spend and be spent," for the good of souls, even though he spends somewhat too rapidly. Whatever may be our views of the expediency of the thing, we cannot but bestow a secret approbation upon Brainerd, who continued his exertions while nature was sinking under a disease which was aggravated by his privations : and we place him higher in our moral regard, as we see him labouring, day after day, and lying down at night on his pallet of straw or in the cabin of some Indian, than we do him who is all the while watching the approach of infirmity, and calling on the assiduities of friends, as he retires to his bed of down, and shrinks from present labours, lest they should incapacitate him for future ones. His course was short, but brilliant. His success has scarcely a parallel in the whole history of missions in modern times. It will afford a proof to us and to posterity, that the Indian *can* be christianized. Many, we have no doubt, have, in heaven, greeted him as their spiritual father ; some, after he left them, returned to their superstitions and follies ; and their posterity have been overwhelm-

ed and borne down by the advancing wave of the white population. Still his influence is felt. The spirit of missions has been communicated from him to the hearts of many, who, in the western wilderness, are treading in his steps. And as we look to the west, and perceive one and another mission station established in the moral waste, like so many oases in the desert, where life and verdure are seen,—we think that we behold many who have adopted him for their model, and who take delight in teaching their young pupils to repeat the name of Brainerd as the Indian's friend and benefactor.

A man like Brainerd never dies. He lives in the heart of the christian. He lives as an example of benevolence ; and he lives too in the effects that they produce who take him for their model, or are governed in their actions by his sentiments. When we are told that Henry Martyn first had his thoughts directed to missions by reading the Life of David Brainerd, we feel, that, though he has ascended to heaven, he still has power on earth ; and that it constitutes a part of his joy to look down upon the moral revolution that is going on in the world through the influence of missions, and to know that his agency is still employed in this mighty work. How would his heart have rejoiced, could he have had a direct view of the missionary efforts, in which the church is now engaged. He went out a solitary individual—not attended by the charities of social and domestic life ;—not cheered by the approbation of the church, and the great body of the community ;—not caressed as a person who is about to take upon him a great self-denial, and therefore entitled to all the kindness that others can bestow. His departure was not published in a widely extended press, which thus would hold him up to the notice and sympathy of christians. Nor did he witness the imposing and the animating spectacle of hundreds assembled with softened hearts, to take a last look of the missionary, and to

bid him “ God speed” in his enterprise, and to sing the inspiring hymn, and to send up to heaven the prayer of deep feeling for his safety and success. He went forth to his labours in the strength of the Lord, encouraged and sustained by no external excitements.

The gloomy character of Brainerd's piety may render it repulsive, and in the minds of some, give to religion itself an unpleasing aspect. It would indeed seem to be unfortunate, that so much moral excellence was not connected with those more attractive qualities, which would have arrested and fastened the attention. All, in their opinions, are governed by associations of thoughts ; and the superficial observer, by seeing religion and melancholy united in the same person, may be led to suppose that they are inseparable companions ; and that whoever wishes to possess the one, must be willing to admit the presence of the other. Facts would abundantly show that the supposition is a false one, and the Life of Brainerd, if accurately examined, would prove that his piety, instead of producing melancholy, contributed extensively to remove it. He felt that this world was barren of all good, and he would have been doubly wretched, had he not been able to raise his eyes to another and a brighter world. His gloom had nothing in it morose or selfish. It did not spring from disappointed hopes, nor did it reveal itself in the complaints of discontent, nor in the musings of a sullen misanthropy. It was a constitutional disease of the mind, aggravated by over excitement, and consequent exhaustion, which would have been intolerable to himself without the balm of religion. It was a cloud of thick darkness thrown over his soul, and though not dissipated, it was gilded by a beam from heaven, whose beauty it thus, instead of destroying, reflects to the beholder. Pascal, Cowper, and Brainerd, were of a similar temperament. Their minds were darkened by melancholy. But religion

was their support. Without it they might have confined their views to the narrow circle of self, and spent their lives in egotistical complainings. They might, from their keen sensibility to their own woes, and by their whining tones, intended to excite compassion for their inconsolable griefs, have rendered all around them miserable. They might, in disgust with mankind for not sympathising with them in their sickly sorrows, have, like a well-known titled author, declared war on their race, and spent their lives in sneering at human virtue, and exterminating human happiness. They might, like him, though surrounded by proofs of the divine existence, have taken *Aθεος* for their motto; and not content with banishing God from their own souls, they might have put in requisition all their talents to darken the minds of others with infidelity, to pour the lava stream of passion over the hearts of the young and to wither and consume whatever is lovely in youthful innocence, and thus to leave the world less happy than they found it. Such was not their character, their feelings, or their aims. In their sorrows, they found a present God. They learned to look away from themselves, and in their benevolence towards others, to forget their own griefs. They considered all mankind as the children of their common Father, as their brethren, for whom Christ died. They contributed their exertions for their present and future welfare, by their acts of kindness in the daily intercourse of life, by establishing the great principles of the christian religion on a rational basis, or by adorning them with their loveliness, or by urging their acceptance. Their labours are over, and they have entered upon their reward. Their sorrows are ended, and they have gone to their joys. In this world they walked in darkness and often felt life a burden—there “they drink the spirit of the golden day, and triumph in existence.

*Sermons by the late Rev. Joseph S. Buckminster; with a Memoir of his Life and Character. Third Edition. Boston. Wells & Lilly. 1821.—pp. 352. 8vo. \$2,50.*

THE intrinsic merit of this volume of discourses, entitles it to public notice. Its popularity and almost oracular authority with a considerable class of the religious community seem to invite to an examination, and to call for an open testimony according to the result. These sermons hold a place decidedly superior to any bearing the same theological aspect, with which we are acquainted. The religious character and tendency of the volume demand, therefore, an impartial review. Its influence on the public mind, if salutary, ought to be encouraged and increased; if hurtful, it ought to be checked.

These considerations, together with the recent appearance of a new edition of the volume, furnish a sufficient reason for a discussion of its merits at this time.

Mr. Buckminster was a writer of distinguished and justly acknowledged excellencies. We certainly should be slow to withhold from him the tribute which is due to his character, his talents, and his acquisitions. But while we cheerfully acknowledge his merits, we need not be blind to his defects, and forget that he was a man. Though he was a *great* man for the years he had lived; yet he was not a prodigy. Had a few more years been added to his life, what his stature might have been, it is impossible to say. His mind was certainly a rare combination of the first qualities of a good writer. No reader of literary taste can be insensible to the beauties of his compositions. His taste was classical and highly refined. His mind was creative and pure. You see every where an activity and a progress of thought. His imagery is rich, beautiful and diversified. He is generally lively—never

grovelling or heavy. He never disgusts, and never tires. His style is chaste, sober, serious, and sometimes impressive. He was equally removed from turgidity on the one hand, and from meanness and colloquial expressions on the other; seldom bold, but often beautiful; not splendid, but neatly rich. He is never vehement, and never tame and languid, or as Johnson expresses it, "never stagnates." He unites a neatness and grace of expression with a degree of dignity of style, which we seldom see so happily combined. Perhaps a simple elegance and vivacity, may be considered as prominent characteristics in his compositions. Strength is certainly not a distinctive feature in his writings; and yet he is seldom feeble. He was evidently capable of deep emotion himself, and he was capable of commanding the language of emotion. He was sometimes warm and animated, for he had naturally a feeling heart, which at times broke out and showed itself: for it had not been deadened by vice and dissipation. His imagination was lively and free; but it was easily checked, for he had taught it obedience to the restraints of reason and moderation.

In the following sentence, we have a remarkably chaste and beautiful example of his use of metaphor. He is urging upon parents the importance of giving just impressions and a religious bias to the infant mind; and of remembering that their habits are soonest caught by example:—

These little vines, which wind round your trunk, and depend upon you for support, will extend themselves upon your branches, following out the direction, and conforming to the irregularities of the limbs, which they entwine.

His elegance of diction and harmoniousness of period, and the simplicity and unobtrusiveness of his character, could not do less, than secure for him the candor of the critic, and the good will and respectful attention of the caviller against truth. And if his public performances were accompa-

nied, as no doubt they were, with an energetic, graceful, earnest elocution, they could not fail to interest, at least a literary audience.

On the subject of faith, he has some remarkably fine passages; although as a CHRISTIAN doctrine, we could by no means subscribe to the representations he has given of it. In the following he is showing the value of faith:—

Is that principle then of no importance, which raises a man above what his eyes see, or his ears hear, or his touch feels, at present, and shows him the vast chain of human events, fastened eternally to the throne of God, and returning, after embracing the universe, again to link itself to the footstool of omnipotence? Would you know the value of this principle of faith to the bereaved? Go and follow a corpse to the grave. No voice of comfort issues from the tomb. All is still there, and blank, and lifeless, and has been so for ages. You see nothing but bodies dissolving and successively mingling with the clods, which cover them; the grass growing over the spot, and the trees waving in sullen majesty over this region of eternal silence. And what is there more? Nothing—Come faith, and people these deserts! Come, and reanimate these regions of forgetfulness! Mothers! take again your children to your arms, for they are living. Sons! your aged parents are coming forth in the vigor of regenerated years. Friends! behold your dearest connections are waiting to embrace you. The tombs are burst. Generations, long since lost in slumbers, are awaking. They are coming from the east and the west, from the north and from the south, to constitute the community of the blessed.

The writer rises here above his accustomed flight. His conceptions are evidently strong and vivid, and the language is happily suited to the elevated and active state of the mind. His personification of faith, and allusion to the resurrection are truly bold and striking.

Perhaps Mr. Buckminster's style, as to a predominant character, is rather the style of essay, than bold, energetic and rhetorical. We mean that this appears most natural to him, it is here that he seems to feel most at home, though he occasionally rises to the highest strains of impas-

sioned pulpit eloquence. In this calyp species of composition, we shall find few, very few writers, who combine so many excellencies with so few faults. But still, to admit that he has faults, is neither doing any wrong, nor offering any indignity or courtesy to our author. It is simply *not* exempting him from an inviolable law of the human condition.

He sometimes, though not often, trespasses against the laws of purity and good use, by employing terms entirely technical and figurative, or borrowed from some art too foreign from his profession; or they are too seldom used to be understood by the mass of mankind. And may we not add, that some of them are equally unintelligible to many *reading* men? Thus, when he says, "sin enters the mind not by breach or *escalade*," few men unless familiar with the military nomenclature, would be greatly instructed. *Intenerate, ennui, evolved, purveyor, inconsequence*, and some others, are liable to similar objections.

We do not notice these, as faults of the first magnitude, or as those into which the writer is often betrayed; but simply to show, that his style is not as some would have us to believe, a style of immaculate purity and unapproachable perfection.

If we mistake not, another offence in his style, is a faulty exuberance of words, approximating to what is sometimes denominated *verbiage*. His words flow so profusely, that, though they have the marks of ease and nature, still they not unfrequently obscure, and occasionally almost conceal the thought; or if they do not do this, there are at least such charms in the rich embellishment of his language, as have power to abstract the mind from the sentiment and fix it upon the garb in which it is clothed, so that all valuable and permanent impression is prevented.

What is most exceptionable in Mr. Buckminster's style, considering him strictly as a writer of sermons, is a want of *directness* and *application*.

By this we intend, not that the thought is presented obscurely, nor that it has not sufficient weight and importance given it. It is not that the hearers may not, if they please, apply it to the heart and to the conduct and duties of life. But it is, that on subjects of the deepest moment,—subjects which concern the immediate and everlasting interests of the soul, he does not break the slumbers of the conscience and *compel* his hearers *to feel*.

The preacher has occasion to meet men, who are like the sentry of a garrison, not only prepared to give the alarm in case of danger, but in a posture of actual defence; and in case of an apprehended attack, the citadel is doubly guarded. If he would carry the garrison then, he must collect all his forces, and make one simultaneous onset that should shake the battlements from their foundations, and tell the besieged in a fearful tone that their only hope is in capitulation. He must unnerve every arm that supports an opposing shield. This is what Mr. Buckminster *does not* do;—he does not give truth a pointedness that will search the soul, and dart an instantaneous thrill through every vein—he does not preach as Nathan preached to David.

We have a word to say with regard to the manner in which scripture is used at the head of these discourses.

The passages which introduce them, are generally employed, not properly as texts, which furnish a foundation for the sermon, and out of which the discussion naturally grows; but rather as starting points or mottos, which offer occasion for discussion, and suggest a train of thought to be pursued with all the license of the essayist. When however Mr. B. employs scripture strictly as a text, and confines himself to the distinct principles contained in the passage he uses, his divisions or succession of topics, are generally natural and judicious.

There is a difference of quality in these sermons, resulting, as it would seem, from the different nature of the subjects discussed. It is when he confines himself to moral and practical subjects *exclusively*, that Mr. B. excels; when he delineates character; when he educes lessons of practical instruction from the records of sacred history; when he tells us of human sympathies, enforces the duties resulting from our social nature, develops the relations and dependencies of life, and describes the influence of circumstances and habits on our moral character and condition. We scarcely need cite passages in proof of these remarks. Every discriminating reader must discover their truth. Nor does it need an extensive comparison to corroborate them. By recurring to his discussions of controverted points of Theology, it will at once be seen that he falls far below his usual mark; while his sermons on *Habit*, on *the advantage of sickness*, and on *the Character of Peter*, are uncommonly happy efforts. Indeed we know not where we can find language and feeling more exquisite, than in some paragraphs in these sermons.

In considering the 'inefficacy of a death-bed repentance,' he is deeply serious:—

It is to be feared that charity which hopeth and believeth all things, has sometimes discovered more of generous credulity than of well founded hope, when it has laid great stress and built much consolation on the casual expressions and faint sighs of dying men. Far be it from us to excite suspicion, or recall anxiety in the breast of surviving friendship, or to throw a new shade of terror over the valley of death; but better, far better, were it for a thousand breasts to be pierced with temporary anguish, and a new horror be added to the dreary passage of the grave, than that one soul be lost to heaven by the delusive expectation of effectual repentance in a dying hour. Those dispositions and habits of mind, which you bring to your dying bed, you will carry with you to another world. These habits are the dying dress of the soul. They are the graveclothes in which it must come forth at the last, to meet the sentence of an impartial judge. If they were filthy, they will be filthy still.

The washing of baptismal water will not at that hour, cleanse the spots of the soul. The confession of sins, which have never been removed, will not furnish the conscience with an answer towards God. The reception of the elements will not then infuse a principle of spiritual life, any more than unconsecrated bread and wine will infuse health into the limbs, on which the cold damps of death have already collected. Say not, that you have discarded such superstitious expectations. You have not discarded them, while you defer any thing to that hour, while you venture to rely on any thing but the mercy of God towards a heart, holy, sincere and sanctified, a heart, which loves Heaven for its purity, and God for his goodness. If, in this solemn hour, the soul of an habitual and inveterate offender be prepared for the residence of pure and spotless spirits, it can be only by a sovereign and miraculous interposition of omnipotence. His power we pretend not to limit. He can wash the sooty Ethiop white, and cause the spots on the leopard's skin to disappear. We presume not to fathom the counsels of his will; but this we will venture to assert, that if, at the last hour of the sinner's life, the power of God ever interposes to snatch him from his ruin, such interposition will never be disclosed to the curiosity of man.

We cannot pass without just adverting to a sentiment which seems to be mixed with the general representation here given. Let us not however be understood to say a word which can possibly imply the safety of delaying repentance until a death-bed. We know that such a delay is the highest presumption. We know that genuine repentance, at such an hour, is in a high degree, improbable. And the very best evidence that the case admits of, and that the dying sinner can give, furnishes ground for only a slight hope. All that we can say, is that it is *possible*. We remember the thief on the cross. The act of regeneration is the act of a moment, not the progressive formation of a new habit. It cannot therefore be called a 'miraculous interposition of omnipotence,' when it occurs in a *dying* man, any more than the act of regeneration at any other time.

In his apostrophe to 'faithless fallen Peter,' and the two subsequent pages, the strength of the concep-

tions, and the justness and force of the delineations, are seldom surpassed either by himself or any other writer. We must content ourselves with giving a very few lines. After detailing the circumstances of this apostle's remarkable apostasy, he proceeds:—

Ah! faithless, fallen Peter! Is this, then, the man who was just now drawing his sword, and ready to fight for his master? Is this the man who lately declared before all the disciples, 'Though I should die with thee, yet will I not deny thee?' Is this the man, on whom Jesus was to build his church, so stable, so immoveable, that the gates of hell should not prevail against it? Is this the man, who was to hold the keys of the kingdom of heaven? Precipitated, in a moment, from all his dignity, real as well as imaginary, the great apostle is the sport of a maid! The magnanimous, enthusiastic, fearless and, let us add, honest disciple is become the prey of his own guilty conscience; and shrinks into the covert of his own shame. 'I know not the man!' Though you know not your master, poor, fallen Peter! he is not forgetful of his disciple and friend. 'The Lord turned and looked upon Peter!'

We cannot deny ourselves the pleasure of giving a short quotation from the twenty-third sermon, on 'the influence of the gospel on the character and condition of the female sex.' After speaking of the superiority of female susceptibility of religious impression, and aptitude to the practical duties of the gospel, and alluding to the weakness and superstition which are sometimes associated in that sex, with this disposition, he says:—

Yet, with all these dangers and inconveniences, I believe, that if Christianity should be compelled to flee from the mansions of the great, the academies of philosophers, the halls of legislators, or the throng of busy men, we should find her last and purest retreat with woman at the fire-side; her last altar would be the female heart; her last audience would be the children gathered round the knees of a mother; her last sacrifice, the secret prayer escaping in silence from her lips, and heard, perhaps, only at the throne of God.

It would be easy to remark, and with high approbation, on the extracts we have given; but it is unne-

cessary. The spirit, and thought, and language speak for themselves; and they speak with sufficient credit to the author.

The object of preaching should be the salvation of immortal souls. Sermons, therefore, ought to be happily adapted to men of every rank in life. In this respect, we think the work in question faulty. There is too much elevation of sentiment;—too much refinement of thought and expression. The writer seems to have had the higher order of society constantly in his mind, and to have thought and written particularly for them; and hence the lower class, so numerous, and so much needing instruction, must have remained untaught. We are aware that an apology will be offered for this fault, and we are willing to admit its full force. The audience he addressed, we know, had few parallels in point of intellectual culture. They were men of reading and of thought, conversant with the world, and accustomed to literary pursuits and scholastic research. But they were not all such. The preacher's audience is always necessarily a mixed audience; embracing high and low, rich and poor, learned and ignorant. Whether this apology, therefore, ought to be received, as a sufficient excuse for exceeding the comprehension of the illiterate, is, at least, questionable. It is certainly possible to adapt discourse to the capacity of the unlearned, and still avoid giving offence to the cultivated and refined. And this is the *summum excellentiae* in this species of composition, which it is the duty of every writer of sermons to strive to attain.

A most important but delicate trait in these discourses remains yet to be considered: we allude to the religious sentiments they contain.

With regard to this subject, there is a great want of explicitness throughout. Mr. Buckminster seldom advances any thing *directly*, to which we are disposed to object. There are, however, some exceptions to

this. In his sermons 'on Truth,' and the one 'on salvation by grace,' he makes statements which, by being radically defective, detract essentially from the truth and spirit of the gospel. The same may be observed of some other passages, in which he speaks of holiness as a habit of soul, induced by a process of moral culture, and perfected by the same means. And where these lax principles are introduced, they are advanced with so much plausibility and with so many extraneous attractions, that we are very liable to receive them unsuspectingly.

Mr. Buckminster's opinion of divine grace, as connected with human salvation, may, we believe, be clearly ascertained from the following paragraphs:—

We are, to be saved, indeed, by grace, as by grace we are every moment preserved from natural and moral ruin; that is, by the goodness of Him, who gives us our powers and appoints us our circumstances.

We believe, and so must every christian, that if any of us reach at last, under Jesus Christ, the blessedness of his heavenly kingdom, it will be through the grace or gratuitous goodness of God, whose grace alone introduced the christian dispensation, whose grace has fixed the terms of acceptance and forgiveness in mercy, and not in the rigor of law, and, finally, whose grace alone could have offered a reward, so infinitely transcending the deserts of the believer.

It is in opposition to the positive, unbending and unaccommodating language of the law, that the gospel is so often called grace, a spirit, a life, in other words, a principle of faith. It provides for remission, for pardon, and for repentance. It represents God, in the light of a father, disposed to receive the returning child; as a friend, who looks at the disposition which his creatures exercise towards him; as a gracious governor, who wills not that any should perish, but rather that they should come to repentance.

In this view, the gospel is continually held up by the apostles in opposition to the law; it is called a spirit, and not a letter; life, and not death; grace, and not condemnation. The christian dispensation is the first, in which the character of God has been expressly and explicitly exhibited in this parental light, as justifying man freely by his grace, and as accepting a principle of sincere faith, and the practice of unreserved repentance, instead of

legal, strict and unerring obedience. God is represented as forgiving the sins of mankind, upon their repentance, and as receiving them to his favor, upon their faith.

It is painful to observe how studiously the writer every where avoids explicitness on the radical doctrines of the gospel. It is painful to see with what adroitness he contrives to modify and limit his instructions and illustrations, so as to exclude some of those very doctrines, which exhibit in the highest possible degree, the riches and extent of divine grace. From the manner in which the subject is treated, there can be scarcely a doubt, that these omissions are the result of design. This is indirectly, but effectually denying these doctrines.

Is it, then, no manifestation of his grace, that God sent his own Son to die for the sins of the world? That "Christ hath redeemed us from the curse of the law, being made a curse for us?" That "he bare our sins in his own body on the tree?" And is there no display of grace in the gift of the Holy Spirit to renew and sanctify the heart, to subdue the obstinate and rebellious spirit, to restrain unholy passions, and bring men to the obedience of faith? Is there no grace in that divine influence, which gives all the efficacy to our privileges, and which can "keep us back from presumptuous sins," check the violence and temerity of the unprincipled, or repress the secret workings of sinful affections? And can we discover no expression of grace in that divine influence, which unites the soul to its Saviour, and conducts the christian through all the trials of his faith, to the place of his final rest? Must we deny all this? Or must we not rather believe, that the author has given a partial, and, therefore, an unscriptural view of the doctrine of salvation by grace?

These errors, which occur in the progress of the discussion, may easily be traced back to an erroneous explication of the passage selected for the foundation of the discourse,—or rather, to those principles which Mr.

Buckminster had previously adopted, as the basis of his religious belief. A system of faith being once established in his own mind, we are not surprised to find scripture so explained as to accord with it ; and his reasonings and deductions bearing the same character. The result, in the present case, we have partially seen, and if the reader would have a more perfect developement of the writer's views on this subject, he has only to turn to the eighteenth sermon, from which the preceding extracts were taken. The text, "By grace ye are saved," he explains thus : "By God's unmerited favour ye are delivered ;" and follows the interpretation with these remarks :

If it is asked, from what the Ephesians were delivered by the grace of God, I answer, from the ignorance and wickedness of their former heathen condition. This is the only salvation intended in the passage under consideration ; their final salvation still depended on the use they made of the new light, the new motives, and the new means, which they enjoyed for virtue and happiness.

It is, at least, not quite certain, that the text means nothing more than is here asserted. The author says, "If we examine the meaning of the apostle in the clause before us, we shall find, that he cannot here refer to the eternal salvation of those to whom he is writing." But this is not to be gratuitously assumed. And the reasons which are stated, are quite insufficient to warrant the conclusion. Although, as Mr. Buckminster suggests, this language could not be addressed to the Ephesians, as having already "entered upon the heavenly felicity ;" or "as having been made subjects of an irresistible and effectual grace from which they could never fall ;" still, is there no other rational construction ? May it not be a general principle, incidentally dropt, and recognizing the *grand method* of salvation ? The reasoning on which his conclusion is founded, is, to say the least, not very satisfactory ; nor do we believe the

conclusion can be supported on the ground of the apostle's reasoning. But we will not enter into this discussion here ; but would barely observe, that we cannot doubt that the apostle intended to refer to the final salvation of those to whom he wrote.

We had intended to remark on the eighth, ninth, and tenth sermons, founded on Heb. xi. 1. "Now faith is the substance of things hoped for, the evidence of things not seen." But our limits forbid us to take a full view of this subject. The error is most palpable perhaps, in the eighth sermon, where the author treats of the "objects of faith." In these sermons, religious faith is throughout confounded with historical belief.—The exercises of saving faith—'faith which works by love, and purifies the heart,' are not at all distinguished from that exercise of the mind, by which we believe that there was such a man as Alexander, or such a personage as Jesus. It is simply an exercise of the intellect, and the heart has no connexion with it.

On the doctrine of atonement, Mr. Buckminster has said very little in this volume. And in what he has said, there is so much vagueness, that it is difficult to obtain any distinct view of his notion of the doctrine. The following sentence is as explicit perhaps, as any thing advanced on this point :—

There is nothing in scripture which represents, that Christ has made it just to forgive sins now, upon repentance, when it would not have been before.

By this, we suppose he meant to deny that Christ died in any sense, *instead of* the sinner ; and to say that an atonement was not necessary for the salvation of sinners, or that God could consistently pardon them without an atonement. We shall make no comment on this statement ; but barely request the reader to compare it with Rom. iii. 24, 25, 26, and other parallel passages.

The view we have taken of this work will confirm the remark already

made, that it is in moral and practical subjects, that the writer excels, but that on doctrinal subjects, he fails exceedingly. Notwithstanding there are occasional passages, which give us a more direct clue to the character of his theology, still, it must be *inferred* chiefly from his *omissions*, rather than *known* from what he has actually written. And how is it possible, we ask, for a man whose faith embraces the fundamental doctrines of christianity, to write and preach sermons by the volume, with scarcely even an allusion to these doctrines?

Mr. Buckminster wrote, when the theology he is supposed to have embraced, had not assumed the aspect it wears now. It was then in its incipient state among us. These sermons therefore exhibit all that cautious reserve, which, from prudential considerations, the friends of this system thought it necessary for a long time to observe. He has many fine trains of reasoning and discussion respecting religion and its duties; but he is deficient in definiteness of views, and also in the exhibition of a deep evangelical spirit. He fails to discriminate, to individualize, to give a piercing directness to his addresses, and to draw the line between the form and the spirit of religion. The grand principles of the gospel are left out of view. The doctrine of a vicarious atonement, the centre of all our hopes, he never exhibits. He never directs the sinner to the divine spirit for renewing grace. Scarcely indeed does he recognize the doctrine of human dependance. He gives no prominence to such doctrines as these. All the beauties that can find place in language, cannot atone for such defects. So far from it, that they only tend to render the danger of error proportionally greater. False principles concealed beneath the most charming excellencies and beauties of style, find their way to the mind with incredible rapidity and success. We are not guarded against the deception. They are a trap overspread

with leaves; a thorn beneath the rose; a poisonous infusion in a delicious bowl. You pluck the rose, and the thorn pierces you; you drink off the bowl, and the poison diffuses itself through every vein, and you know it not till its deadly chill curdles the blood at your heart.

On the whole, to recapitulate in substance and in few words what we have already said respecting the volume before us,—in point of style and composition, it justly occupies a distinguished place among works of its kind. In addition to its literary merit, it furnishes several instances of deep and solemn, though not evangelical, feeling. It shows its author to have been possessed of a serious and a most amiable disposition, which, for aught that appears, was the result of natural constitution, rather than of the influence of divine truth. The grand peculiarities—the great operative principles of the gospel, are, throughout the volume, kept almost entirely out of view. The leading doctrines of christianity are seldom alluded to, and when alluded to, their essence—the pith and marrow of them, in short, all that is valuable and distinguishing in them, is frittered away as if in a chymical alembic, till scarcely the shadow remains. These discourses, considered merely as moral essays, have a great deal in them that is commendable; but as a volume of sermons, they are deplorably defective; they contain much that is erroneous, usually advanced in a covert manner. They cannot therefore for a moment be tolerated as being to any extent an exhibition of what we believe to be the religion of Jesus Christ, and we cannot in conscience recommend them as such. On the other hand, truly painful and unwelcome as is the task, we deem ourselves solemnly bound to enter our protest against them. This we have endeavoured to do with candor and kindness, and yet with firmness and independence.

## Literary and Philosophical Intelligence.

**MR. MORSE'S PICTURE.**—Mr. Morse's Picture of the House of Representatives of the United States, of which we gave a description in our Number for July last, is now completed, and has been exhibited for a few days in this city. It has fully answered our expectations, and will afford much gratification to the lovers of the fine arts. As it has been already particularly described in our pages, we shall now confine ourselves to the *manner* in which the piece is executed, and allude to some of its most prominent excellencies. The *time* selected for the picture is most happily chosen: the members are just assembling for an evening session. By fixing it in the *evening*, the artist gained the advantage of a single and congruous, and therefore more striking, light. And by representing the members as irregularly *assembling*, and *before* they have taken their proper seats and are in the attitude of attending to the business of the House,—he freed himself from the monotonous uniformity that would otherwise have been unavoidable. In doing this, he also secured a very important advantage as to their relative position; he was left at perfect liberty to place them *where* he chose, and to group them as best suited his own taste, and in the manner which was most easy and graceful. Indeed, it is in the *grouping*, that Mr. M. has manifested much of his skill. Every one will readily conceive that it must be extremely difficult to represent eighty or ninety figures in such a manner as to display the faces of all, and yet have no awkwardness in their attitudes; but in this Mr. M. has been entirely successful. There is a complete accordance with nature, and exactly the position most appropriate to each individual is chosen. The *likenesses* are such as will be readily recognized, and this was all the painter designed, for the smallness of the heads would scarcely admit of their being *perfect* likenesses. The *light* all proceeds from the great chandelier in the centre, except a single candle and a fire-light from one of the fire-places and through the windows of an adjoining lobby. This is well conceived, as no light

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could have produced so good an effect; though a more brilliant appearance might perhaps have been given by the introduction of the other lamps in the Hall. In the *perspective*, Mr. M. has shown the perfection of his art; it would be almost impossible for any person to look at the picture and see merely a plain surface—the figures in the back ground are each immovably fixed at a proper distance, and no effort of reasoning or imagination can bring them forward a single inch. In this particular Mr. M. excels some of the most celebrated Italian masters, but few of whom were distinguished for their knowledge of perspective. The accurate view which he has given of the Hall, should be mentioned. Not the most minute thing has escaped him; even the carvings and mouldings of the entablature &c. are perfectly accordant with those in the Hall itself; and the columns of breccia seem, so perfect is the representation, to have been the work of the sculptor.

We hope Mr. Morse will receive the liberal patronage of his fellow citizens. Native talents of so high an order should be carefully fostered by every true patriot.

The Rev. Prof. LINDSLEY of Princeton, is appointed President of Cumberland College, at Nashville, Tennessee.

Stephen Dodge of this city, is collecting, and proposes to publish, a complete edition of Dr. Edwards' works.

S. Potter & Co. of Philadelphia, propose to issue a weekly religious newspaper, to be entitled the "Philadelphia Recorder," and to be under the superintendance of several of the clergy of the Episcopal denomination.

A magazine, entitled the "Auxiliary Missionary Herald" is published monthly at Calcutta under the care of the Baptist Auxiliary Missionary Society.

"Thoughts on the Anglican and American-Anglo Churches," by J. Bristed, Esq. of New-York, are re-published in London.

The English papers announce, as in

the press in that country, a work entitled 'Observations on Prison Discipline and solitary confinement, including an enquiry into the causes of the insufficient state of American Penitentiaries.'

**Brown University.**—The Hon. Nicholas Brown has erected during the last season, wholly at his own expense, an elegant brick building, four stories high, 120 feet in length, 40 feet in breadth, and containing 48 rooms, which he has presented to the corporation of the University, to be held by them with the other corporate property, according to their charter. The corporation, at the suggestion of the liberal donor, have named the building Hope College.—*Bost. D. Adv.*

The Turks have recently pulled down the *Pantheon* at Athens, for the sake of the leaden cramps employed in the junction of the stones.

Mr. Champollion of Paris, is said to have discovered a method of interpreting the Hieroglyphic Inscriptions found on the monuments of Egypt. This has long been a desideratum among the learned. To the cause of ancient literature, it will be one of the most important discoveries of modern times.

A defence of the Deity and Atonement of Christ, in reply to Ram Mohun Roy, of Calcutta, by Dr. Marshman, of Serampore, has been published in England.

The Board of Managers of the American Colonization Society, have appointed the Rev. Ralph R. Gurley, agent of the Society for this country. Persons having business with the Society, can address letters to Mr. Gurley, at Georgetown, District of Columbia.

*Extract of a letter from London, Nov. 23, 1822.*—“A great object of curiosity is now preparing on the Thames—a new *steam* vessel, intended for Calcutta. Her engine and boiler occupies only one fifth part of the usual space—her furnace, consuming its own smoke, will perform with one bushel, what formerly took one chaldron of coals: her boiler is constructed to return its own steam, without one particle escaping, so that, once filled, it is enough for the voyage, which it is calculated she will perform in 36 or 40 days. The invention is American—

PERKINS is the man, who does honor to his country. In two months time, this vessel will sail (or go) for Calcutta.”

*Origin of the word “ Gentleman.”*—Originally it was written *Gentileman*, and given as a distinguishing appellation, in the first ages of Christianity, to those persons who conformed to the Christian faith, but retained their Gentle customs, fashions, and amusements.

*Origin of the word “ Lady.”*—Formerly, when the affluent lived all the year round at their mansions in the country, the lady of the manor distributed to her poor neighbours, with her own hands, once a week or oftener, a certain quantity of bread, and she was called by them the *Leff-day*, that is, in the Saxon, the *bread-giver*. These two words were in time, corrupted, and the meaning is as little known as the practice which gave rise to it; yet it is from that hospitable custom that, to this day, the ladies of this kingdom alone serve the meat at their own table.

*Ages of several individuals of distinction, now living.*—Lord Erskine is 77. Sir William Scott, (now Lord Stowell, and Judge of the Court of Admiralty) 77. Sir John Scott, (now Lord Eldon, and the present Lord Chancellor) 73. Earl of Liverpool, (now Prime Minister, and formerly known as Mr. Jenkinson and Lord Hawkesbury) 52. Lord Redesdale, (John Milfort, author of a Treatise on Equity Pleading, now Speaker of the House of Commons, and lately Chancellor of Ireland) 74. Lord Nelson, 65. Marquis of Wellesley, 62. Duke of Wellington, 52. Lord Manners, (the present Chancellor of Ireland) 66. Lord Glenbervie, (known to lawyers as Sylvester Douglas) 79. Lord Teignmouth, (President of the British and Foreign Bible Society) 71. Earl Fitzwilliam, 74.

A western paper gives the following as the ages of the different gentlemen, at present named as candidates for the next Presidency of the United States:—Mr. Adams 55; Mr. Calhoun 58; Mr. Clay 40 to 42; Mr. Clinton 53; Mr. Crawford 58; Gen. Jackson 58. The same paper states that Washington was 57, Adams 63, Jefferson 56, Madison 53, and Monroe 59, when they severally reached the presidency.

## AFRICA.

A late number of the London Investigator states that researches in Africa, of a very interesting nature, are about to be published by Mr. Waldech, a German who has recently arrived in England from India having previously travelled through Africa, from Egypt to the Cape of Good Hope. It appears that at the foot of the Mountains of the Moon, he found an inscribed pillar, erected by a Roman consul, about the period of the reign of Vespasian. He found a level on the top of these mountains nearly 400 miles broad, on which he discovered a temple of the highest antiquity and in fine preservation, and still used for religious purposes by the inhabitants.—South of the level, he passed a descent of 52 days' journey, and, when advanced about nine days, he found the skeleton of a man, with a telescope slung on his shoulder, marked with the name of Harris; and also a chronometer, made by Marchant. There were also two other skeletons; and it was supposed the owners perished for want of water. Out of four European companions who accompanied Mr. Waldech, only one of them survived the hardships of the journey.

## FRANCE.

The following are the details of the periodical presses and public libraries of France:—

The legislation on the press is founded on the decree of the National Convention of July 19, 1793; on the decree of Napoleon of 1st Germinal, 13; 5th Feb. and 14th December 1810; 2d Feb. and 21st of October 1814; 27th of March and 8th of October 1819; 17th of May and 9th of June 1819; 21st of March 1820; and what has been prescribed by the latest enactments, which are of the most arbitrary and degrading character, tending to destroy discussion, and the benefits which might result from a free press.

*Public Libraries in Paris.*

1. The Royal Library has above 700,000 printed volumes, and 70,000 manuscripts.

2. The Library of Monsieur, 150,000 printed volumes, and 5000 manuscripts.

3. The Library of St. Genevieve, 110,000 printed volumes, and 2000 manuscripts.

4. The Magazine Library, 92,000 printed volumes, and 3000 manuscripts.

5. Library of the city of Paris 20,000 volumes.

All these are daily open to the public.

Besides these there are in Paris, and the Departments, the following Libraries to which access may be obtained; the principal of which are,—the private libraries of the King in the Tuilleries, Fontainebleau, St. Cloud, Trianon, and Rambouillet; the library of the Legislative Body; of the Council of State (30,000 vols.); of the Institute; of the Invalids (20,000 vols.); of the Court of Cassation, formerly the library of the Advocates and Polytechnic School.

Under the Minister of the Royal Household are 10 libraries; of the Interior, 22; of War, 12; of Justice, 5; of Foreign Affairs, 1; of the Marine, 6; of Finance, 2.

The Chambers of the Peers and the Deputies have each a library; that of the latter contains 30,000 vols.

Among the printing-offices, the Imprimerie Royale claims the first place on account of its extent and admirable arrangement. It prints the Memoirs of the Institute, and all other works which the King causes to be published, as a recompense or encouragement, gratis.

There are at Paris 79 printing offices, 18 lithographic presses 38 letter-founders, 616 booksellers, 24 dealers in second hand books, 201 bookbinders, 16 bookstitchers, 2 book repairers, 390 copperplate engravers, 11 wood-cutters, 17 map engravers, 17 form-cutters; 17 die engravers, 9 music engravers, 127 copper-plate presses, 140 print sellers, 11 map sellers, 50 music sellers, 43 wholesale stationers, 9 pasteboard manufacturers, 6 manufacturers of printers' ink, 3 press-makers, 2 joiners for presses, 3 dealers in printing-materials, 6 stained paper manufacturers, 4 parchment manufacturers.

Daily and other periodical Publications.—Political Journals, 14.—Moniteur, Gazette de France, Journal de Paris, Constitutionnel, Journal des Débats, Courier Français, Quotidienne, Journal de Commerce, Drapeau Blanc L'Étoile du Soir, Régulateur.

Advertisers 4.

Half periodical works, 10.—L'Ami

de la Religion, Le Defenseur, Lettres Champenoises, Lettres Normandes, L'Intrepide, L'Observateur, L'Organisateur, Le Parachute, Monarchique, Le Pilote European, O'Contemporaneo.

Religious Journals, 3.—Chronique Relig.; Archives de Christianisme au 19 Siecle; Annales Protestantes.

Scientific Journals, 9.—Annales das Sciencias, das Artes e das Letras; Annales de Chimie et de Physique; Annales des Mines; Annales Encyclopediques; Annales Francaises des Sciences et des Arts; Bibliotheque Physico-Economique; Bulletin des Sciences; Journal de Physique, de Chimie, de Histoire Naturelle, et des Arts; Journal des Savans.

Literary Journals, 15.—Bibliographie de la France; Annales de la Litterature et des Arts; Conservateur Litteraire; Courier des Spectacles, de la Litterature, et des Modes; Galignani's Repertory of English Literature; Hermes Classique; Journal General de la Litterature de la France; Journal General de la Litterature Etrangere; Journal des Theatres, de la Litterature, et des Arts; le Lycee Francois; le Mercure Royal; le Minerve Litteraire; Revue Encyclopedique; Tablettes Universelles; Archives de la Litterature et des Arts.

Journals relating to law and jurisprudence, 22.

Medical Journals, 14.

Journals for Arts and Professions, 12—among which are, Annales du Musee et de l' Ecole des Beaux Arts; Memoires du Musee d' Histoire Naturelle.

Military Journals, 2.—Journal Militaire Officiel; Archives Francaises.

Journals for Education, 2.—Journal d' Education; Un Quart d' Heure de Lecture; Journal des Villes et des Campagnes.

Geographical Journals, 2.—Annales (Nouvelles) des Voyages, de la Geographie, et de l' Histoire; Journal des Voyages, Decouvertes, et Navigations Modernes.

Journals of Fashions.—Journal des Dames et des Modes; l' Observateur des Modes.

In the Departments there are Public Libraries, 25, with above 1,700,000 vols.: of which Troyes has 50,000; Aix, 72,670; Marseilles, 31,500; Dijon, 53,000; Basancon, 53,000; Toulouse, 30,000 and 10,000; Bordeaux, 105,000; Tours, 30,000; Grenoble, 42,000; Arras, 34,000; Strasburg, 51,000; Colmar, 30,000; Lyons, 106,000; Le Mans, 41,000; Versailles, 40,000; Amiens, 40,000; 613 printing offices; 23 lithographic printing offices; 5 letter foundries; 1,025 booksellers; 192 paper manufactories.

## List of New Publications.

### RELIGIOUS.

Memoirs of the Life and Character of Rev. John Elliot, Apostle of the North American Indians. By Rev. M. Moore, Pastor of the Church in Natick. Boston, pp. 176.

An Essay on the terms of Communion at the Lord's Table. By Charles Brooks, Preacher of the Gospel.—Windsor, Vt. Simeon Ide, 1822. pp. 28, 2mo.

Second Report of the New-York Bethel Union, presented at the public meeting, Dec. 31, 1822, with an Appendix. New-York. Gray & Busce, 1823, 8vo. pp. 46

A Sermon, delivered in the North Church, New-Haven, Con. Sept. 12, 1822, before the American Board of Commissioners for Foreign Missions,

at their Thirteenth Annual meeting. By Alexander Proudfit, D. D.

Third Annual Report of the Board of Managers of the Missionary Society of the Synod of South Carolina and Georgia. January, 1823. Charleston, S. C.

A Sermon, delivered in the First Presbyterian Church, in Charleston, S. C. by the Rev. A. Buist, on Thursday, Nov. 7, being the day of Thanksgiving, Humiliation and Prayer. Price 25 cents.

Sermons to children. By the Rev. Samuel Nott, Jr.

Jahn's Biblical Archeology, translated from the Latin, with additions and corrections. By T. C. Upham, Assistant Teacher of Greek and Hebrew in the Theological Seminary at

Andover. Andover, Flagg & Gould. 1823, pp. 500, 8vo.

An Address, delivered before the Trustees, Professors and Students, of the General Theological Seminary of the Protestant Episcopal Church in the U. States, in Trinity Church, New-York, on Friday evening, Dec. 27th, 1822. By Samuel H. Turner, Professor of Biblical Learning and the Interpretation of Scripture. New-York, 1823.

The doctrine of Universal Salvation, clearly stated, incontestably proved, and faithfully applied, in a Sermon, delivered to a select audience in Newburyport, December 25, 1822. By a Doctor of the Sect. Newburyport, 1823.

A Discourse delivered before the New-England Society of the City and State of New-York, Dec. 22d, 1822, in Commemoration of the Plymouth Colony. By P. M. Whelpley, Pastor of the First Presbyterian Church in the city of New-York. New-York, J. Seymour, 1823. pp. 51, 8vo. 25 ets.

Letters on the Sacrament of the Lord's Supper. By Samuel Bayard, Esq. Ruling Elder in the Presbyterian Church, Princeton, N. J. \$1,12 1-2.

A collection of Essays and Tracts on various subjects in Theology, No. I. By Jared Sparks.

#### MISCELLANEOUS.

A new edition of Bracebridge Hall, with additions, &c.

North Carolina Register. By the Rev. Colin M'Iver.

An Address delivered at the Seventh Anniversary of the Massachusetts Peace Society, Dec. 5, 1822. By Richard Sullivan.

A Narrative of the Expedition to Dongola and Sennaar, under the command of his Excellence Ismael Pacha, undertaken by order of his Highness Mehemed Ali Pasha, Viceroy of Egypt. By George Bethune English. First American Edition. Boston, Wells & Lilly, 1823. pp. 177, 8vo. \$1,75.

The Life of James Otis of Massachusetts; containing also notices of some contemporary characters and events. By William Tudor. Boston, Wells & Lilly, 1823. pp. 508, 8vo. \$3,50.

A New Edition of Pikes' complete system of Arithmetic. By Chester Dewey, A. A. S. Professor of Mathematics in Williams College.

## Religious Intelligence.

### CONNECTICUT MISSIONARY SOCIETY.

The *Twenty-Fourth* Annual Report of the Connecticut Missionary Society has lately been published. We take pleasure in embracing every opportunity that offers, to bear our testimony in favour of the character and operations of this Society. As it is the oldest of the kind in the United States, so it has also in proportion to its funds done more towards the accomplishment of the object it has in view, than any other similar institution in the country. A detailed, yet succinct account of its annual progress and operations cannot fail to be interesting to every friend of pure religion; we need not therefore apologize for giving this report a place in our pages:—

#### Friends and Brethren,

THE Trustees of the Missionary Society of Connecticut, in presenting to

your attention their annual account of missionary operations, deem it unnecessary to repeat facts, which have often been stated, relative to the origin, and progress of the Society, and the result of its past labours. That this Institution still exists; that its efforts, in sending the gospel to the destitute, continue to be blessed; that its influence is extensively felt in the regions of the west; constitute a theme which demands our most fervent and devout gratitude to the Great Head of the Church, by whose beneficent smiles its labours have been crowned with so much success. If the Missionary Society of Connecticut is not to be ranked with some benevolent institutions of more recent date, either as to the abundance of its resources, or the magnitude of its operations; still its efforts are entitled to an honorable place, among the means which are now employed, to send the gospel to

the destitute. If the sphere in which it has held its steady course, is comparatively limited; still it has been permitted to shed the rays of gospel light upon many a dark and barren spot. If it has not shone with dazzling splendour, and excited the admiration of astonished beholders; still it has served to guide wandering pilgrims towards the mansions of eternal peace, and aided the good work of gathering a precious flock into the fold of Christ. By its kindly influence, many portions of the moral wilderness have budded, and blossomed, and brought forth fruit to the praise of God's glorious grace. If the limited means which this Society has possessed, and the amount of good which has hopefully been accomplished by its instrumentality, be compared with the resources and results of other similar institutions, it is believed, the comparison will authorise the Missionary Society of Connecticut to be placed among the most useful benevolent institutions of the present day.

This Society may, therefore, with obvious propriety, renew its claims on the attention and patronage of all the friends of missions, by whose liberality its operations have hitherto been continued.

To shew the validity of these claims and to excite increased exertions to promote the spiritual welfare of our new settlements in the west, the Trustees deem it necessary to give only a brief account of the missionary labour performed, by their direction, the past year.

In this account, it will be proper to embrace, as all former Narratives have done, that portion of missionary labor which was performed near the close of the preceding year, and which was not included in the last Annual Narrative.

The extensive territory, which has been occupied, more or less, as missionary ground, by the Missionaries employed by the Trustees, may be divided into several fields, in each of which, various portions of labour have been performed.

In the following statement, these fields will be designated in their order; the missionaries employed in each will be named, and the number of weeks each Missionary has laboured for the Society, will be specified.

#### I. THE WESTERN COUNTIES OF NEW-YORK.

In this field of missions, the persons employed to perform missionary labour, are,

Rev. Messrs. Caleb Alexander, 26 w'ks.  
William Fisher, 9 "  
Noah Smith, 31 "  
John Spencer, 26 "  
Miner M. York, 5 "

One of these Missionaries, the Rev. Noah Smith, left the field in May last and has since become connected with a church and congregation in this State. Besides the ordinary services of the Sabbath, these Missionaries have visited families, and common schools, attended meetings for religious purposes, established Sabbath Schools, and performed the various kind offices which are commonly expected of the ministers of Christ. Their respective journals testify that they were every where kindly received by the people whom they visited; that their time has been faithfully employed; and that their efforts have administered to the instruction and comfort of many who are habitually destitute of a preached gospel. The Rev. Elihu Mason has recently been commissioned to labour in the same field. No portion of his journal has yet been received.

#### II. THE NORTHERN COUNTIES OF PENNSYLVANIA, AND THE ADJACENT COUNTIES OF NEW-YORK.

The only Missionaries employed in this field, are,

Rev. Messrs. Eb'r. Kingsbury, 21 w'ks.  
Oliver Hill, 26 "  
Hezekiah May, 5 "

Many portions of the country, visited by these Missionaries, are spoken of as lamentably destitute of moral and religious instruction. In some instances, persons were found who had never heard a gospel sermon,—had never been visited by a Christian minister, and who were almost entire strangers to religious institutions. The Missionaries, however, were generally received with cordiality, and treated with marked tokens of respect. If this dreary region be ever converted into a fruitful field, it can, at first be cultivated only by the labours of missionaries, excited and aided by an influence from on high.

## III. NEW-CONNECTICUT.

The Missionaries employed by the Trustees in this field, are,

Rev. Messrs. Alfred H. Betts, 20 wk's.

Giles H. Cowles,	20	"
Alvan Coe,	13	"
Nathan B. Derrow,	13	"
William Hanford,	22	"
Luther Humphrey,	17	"
Amasa Loomis,	28	"
Jonathan Lesslie,	49	"
Caleb Pitkin,	18	"
Israel Shaler,	20	"
John Seward,	17	"
Lot B. Sullivan,	37	"
Randolph Stone,	26	"
Joseph Treat,	31	"
Simeon Woodruff,	28	"
Eph'm. T. Woodruff,	36	"

It will be recollected that most of the Missionaries here named have pastoral charges, within the bounds of that section of country, in which their missionary labour is chiefly performed. By the instrumentality of these Missionaries, this portion of our western frontier has become, comparatively, "like a well watered garden." Here may be seen the cheering influence of religious institutions, in forming the manners, elevating the character, and improving the condition of a mixed and increasing population. Here is conspicuously presented a practical comment on the assertion of an Apostle, that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

The journals of the Missionaries exhibit satisfactory evidence that their labours have been faithfully and judiciously applied to promote the welfare of the community, and the best good of men. By their agency, new congregations have been assembled; new churches gathered and organized, unhappy divisions healed, and moral and literary institutions established and encouraged. And it is worthy of particular notice, that as the number of missionaries has been increased, and their labours multiplied, a desire to share in the benefits of such labours has proportionally increased, and the demand for more missionaries has become more importunate.

## IV. THE SOUTHERN AND WESTERN PARTS OF OHIO.

This field has been occupied by the following Missionaries, viz:

Rev. Messrs. William Boles,	7 w'ks.
Ahab Jenks,	4 "
Abraham Scott,	14 "
Wm. R. Gould,	16 "
Matthew Taylor,	29 "

These Missionaries have been stationed in different and distant parts of this field, and have been so much taken up with the concerns of their respective congregations that but little time could be devoted to missionary labour. The services performed bear but a small proportion to the moral necessities of the population. But although in many districts there is a lamentable deficiency as to the means of religious instruction, yet in some places the missionaries were permitted to witness pleasant, and somewhat extensive revivals of religion. While error, and sin, and indifference to the things of religion, pervade many parts of that region, there are others, in which these servants of Christ were received with kindness, and the preaching of the gospel was heard with seriousness and interest. Earnest solicitations were often expressed that more missionaries might be sent by this Society, into that region.

## V. KENTUCKY.

In this field, only two Missionaries have been employed, viz.

Rev. Messrs. Eli Smith,	11 weeks
Lyman Whitney	46 "

Mr. Smith is stationed at Frankfort, and has the pastoral charge of the church and congregation in that place. The services which he performed for the Missionary Society, as here mentioned, were performed towards the close of the year 1821. No journal of his services, the past year, has yet been received. A part of the labours of Mr. Whitney was also performed in 1821. Both these Missionaries agree in stating, that in this field, the labours of missionaries are greatly needed, and that without the efforts of missionaries, multitudes must, for a considerable period,

probably remain destitute of proper religious instruction. They were received with hospitality, and generally heard with solemn attention.

#### VI. INDIANA.

The Missionary, employed by the Trustees, in this field, is the Rev. Isaac Reed. Having been connected with a church and congregation in Nicholasville, for one year, Mr. Reed has laboured for the Missionary Society only 14 weeks. He has recently removed his family from Nicholasville to a new settlement near White River. He says, in his last communication, "I am now without any Presbyterian minister, either west or north of me; and the nearest on the south is eighty miles; another a little to the south-east seventy miles. The field is wide, and from what I have seen, it is encouraging to Christian enterprise; but how few are the labourers!" Missionary labour, in that region, is received, almost universally, with apparent gratitude.

#### VII. ILLINOIS.

In this field, two persons have been employed by the Trustees, to labour for the cause of Christ, *viz.*

**Rev. Messrs. Daniel Gould 13 weeks  
David C. Proctor 52 "**

The labours of Mr. Gould, which are referred to, were closed in the autumn of 1821, at which period, his feeble health required that he should leave the field, and travel to the south. It is supposed that he is now supplying a destitute congregation in North Carolina. The other Missionary, Mr. Proctor, is still on missionary ground. By his last communication, it appears, that a part of the time, specified above, was spent in Indiana, into which State, he has lately removed, and engaged himself, for three-fourths of the current year, to the people in Indianapolis. In Illinois, the Trustees now have no missionary under their direction.

#### VIII. MISSOURI.

In this field, three missionaries have been employed by the Trustees, *viz.*

*Weeks.*  
**Rev. Messrs. Salmon Giddings 13  
Edward Hollister 26  
John Matthews 14½**

Mr. Hollister left the missionary service in March last, and returned to New England. The other Missionaries, Messrs. Giddings and Matthews, are stationed, one at St. Louis, the other in the town of Louisiana. By these Missionaries, several churches have been organized, in which the ordinances of the gospel have been frequently administered. The solicitude which the Missionaries often witnessed, among the people, in many sections of that extended field, to be favoured with the visits of the Missionaries, and to attend on their public and private instructions, presents very pleasing encouragements to missionary efforts. And there are good reasons to hope that the bread which is thus cast upon these western waters, will eventually be returned again in blessings upon them that give, and upon them that receive.

Besides the Missionaries enumerated above, the Trustees, during the past autumn, also commissioned the Rev. Messrs. Charles B. Storrs, Daniel G. Sprague, Oren Catlin and Flavel S. Gaylord, to labour as Missionaries in the Western States, wherever the great Head of the church may seem to direct their way. All these gentlemen received their Theological education at Andover, and seemed to possess the natural, scientific, and moral qualifications, requisite to the arduous but highly useful work of Missionaries. The Rev. Mr. Storrs will probably be connected with a church and congregation in New Connecticut, in whose service, and at whose expense, he will be employed perhaps half of his time. The remainder will be spent according to the direction of the Trustees. The other gentlemen, it is expected, will proceed further south and west. From these Missionaries, no communications have yet been received.

By the preceding brief statement of missionary services, it will be perceived, that about 800 weeks have been occupied in missionary labour, under the direction of the Trustees of the Missionary Society of Connecticut; this number of weeks is equal to a period of 15 years and a half. The number of sermons preached by the Missionaries, on an average, is probably from four to five each week; amounting, in all, to between 3 and 4000 during the year. This amount of labour is more than equal to the labours of one min-

ter 24 years, allowing him to preach at least 3 sermons every week.

But the labour of preaching is only a small portion of the labour performed by the faithful Missionary. Besides the ordinary duties of the ministry, such as the visitation of families and schools, attendance on the sick and dying, and the superintendance of infant and feeble churches, much time of the Missionary is to be occupied, and many efforts to be made, in services which it is not easy to detail. In the accomplishment of all these important services, the Missionary is obliged to subject himself to privations, and hardships, and perils, which it is difficult clearly to conceive, or accurately to estimate: Yet all the labour referred to, as having been accomplished the past year, has been performed at an expense, considerably less, it is believed, than is ordinarily paid, by the New England churches, for ministerial services, performed in a similar period.

With this view of their missionary operations the past year, the Trustees are persuaded, that the friends of missions will perceive that they have renewed occasion for gratitude to Him who sits upon the holy hill of Zion, and who has graciously smiled upon his efforts to build up his kingdom in the West.

But, Brethren, the Trustees deem it proper to remind you, "that there yet remaineth much land to be possessed." Although much has been done for the spiritual welfare of our frontier settlements, still, much more needs to be accomplished. An immense population is spread over the great Western States, which, to a lamentable extent, is destitute of correct, gospel instruction. This population, great as it is, is yearly and rapidly increasing. Multitudes, who most ardently desire to enjoy the stated means of grace, are too poor to procure them for themselves. Another class, still more numerous, are so indifferent to religious institutions, as to feel no disposition to make any efforts to obtain them. If, then, the extensive field is to be brought under moral and religious cultivation; if congregations are to be gathered, and churches organized, and the genial influence of christianity spread over this mass of population; the work must be commenced, and for a considerable period, prosecuted, almost solely by the efforts of missionaries. But where shall

we look for a competent number of missionaries to perform this great work? And whence shall the means, for their support, be obtained? If the resources of the Missionary Society of Connecticut were increased a hundred fold, and the number of their missionaries proportionally multiplied, the means would still be inadequate to the work which needs to be accomplished. Yet to this Society, almost exclusively, are directed the eyes of thousands, in that desolate region, who are wishing to enjoy the light and consolations of the gospel. Almost every mail from the west brings some pleasing expressions of gratitude to this Society for favors already conferred. On almost every breeze from beyond the mountain, is wafted to this Society, the Macedonian cry, "Come over and help us."

May he who hears the ravens cry, also hear the supplications of his people, who are famishing for the word of life. "The earth is the Lord's, and the fulness thereof." May He, therefore, by the kind interpositions of his providence, raise up and qualify a host of missionaries for the western frontiers. May ample means for sending the gospel to the destitute, be speedily provided. And may a large harvest of souls, speedily be gathered to the Lord Jesus Christ.

JONATHAN BRACE, *Chairman.*

Passed by the Board of Trustees, }  
January 8th, 1823. }

Attest,

SAMUEL WHITTELSEY, *Secretary.*

#### PROGRESS OF CHRISTIANITY IN THE SOUTH-SEA ISLANDS.

It will be recollected that a little more than a year since, the London Missionary Society sent out to these Islands, the Rev. Daniel Tyerman and George Bennett, Esq. on a visit of inspection. The intelligence which has been received from them at different times is truly animating, and cannot fail to excite every friend of missions to renewed exertion in the Redeemer's cause. In the last number of the English Christian Observer, which has just reached this country and is now before us, there is a most interesting letter from

the Rev. Mr. Tyerman, at Otaheite, which we lay before our readers without comment, as it speaks for itself:—

“Had I an opportunity to describe the former moral condition of this people, it would be unnecessary that I should do so to you: it was peculiarly the place where ‘satan’s seat was.’ The details of wickedness given us by the missionaries since we have been here, fill us with horror. How many human victims almost daily bled upon their altars! Two-thirds of the infants born were instantly murdered by the hands of their own mothers. I saw one woman the other day, who had destroyed eight of her own offspring: I have heard of another who killed nine, another seventeen, another twenty. The god of thieves, for there was such a god here, was faithfully served, while crimes too horrible to be named every where defiled this beautiful land. All the worst passions of human nature were indulged in the utmost possible extent. But, where sin abounded, grace now much more abounds.

God has done great things for this people. Where I have been, the Sabbath is universally regarded; not an individual is known, whether among the chiefs or the common people, who does not attend Divine worship on the Lord’s day. The engagements of that holy day commences with a prayer-meeting, conducted entirely by the natives themselves at sun-rise. What do you think my surprise has been, on going to these services, to find their large places of worship literally filled? This is the fact at all the stations which I have visited; the whole congregation indeed attend. At nine o’clock in the morning, and at three in the afternoon, there is public worship and preaching, when their chapels are crowded. The congregations make a very decent appearance; all is solemn and becoming. They have congregational singing, which is conducted with great propriety. In the intervals of worship, there is catechising of both young and old. The natives dress all their food on Saturdays: not a fire is lighted, not a canoe is seen on the water, not a journey is performed, not the least kind of worldly business is done, on the Sabbath. So far as outward appearances go, this day is kept indeed holy: and by multitudes, I doubt not, it is really so.

The Missionaries have already translated and printed the Gospels of Matthew, Luke, and John, which are in the hands of the people, and nothing could induce them to part with them. The word of God is indeed precious here. The Scriptures are the companions of the people wherever they go. Not a family, I am told, is known that has not domestic devotion, morning and evening, every day. At every missionary station there is a church formed; and though it is only between two and three years since they were organized, many real christians have united to enjoy the benefits of the Lord’s Supper, and many more at every station are waiting with eager desire to obtain admission. At one of these are 20 members, at another 62, at another 74, at a fourth 102.

No public immorality or indecency is seen. All drunkenness and profane swearing are unknown. All their former sports and amusements are completely put down. Their *moralis* are almost all demolished; and chapels now occupy the ground on which many of them stood. Never before did the Gospel obtain so complete and so universal a triumph in any country over heathenism, cruelty, superstition, and ignorance. I wish not to represent these people as perfect. No: alas, human nature is the same here as elsewhere: but I state facts, which speak for themselves.

We hope to see all the islands which have embraced christianity before we return. Thirteen are known where the people have abandoned their idols and received the truth. Others are petitioning for missionaries. Indeed, if missionaries could be found, there is every reason to hope that all the islands in this vast ocean would immediately embrace the truth.”

#### A CONTRAST.

The following article is from the ‘Witness,’ a periodical work published at Newburgh, N. Y. Being ourselves acquainted with some of the circumstances detailed, and being confident, from the character of its author, that entire credit is due to every thing that is stated in the piece, we hesitate not to give it a place:—

In the late reign of infidelity, Newburgh, N. Y. was remarkable for its

deism. A blind emissary of infidelity who visited Baltimore and other places, appeared in Newburgh, and preached his abominable doctrines, railing against the bible and every sacred thing connected with christianity. Through his influence, there was formed there a Druidical Society, named after the heathen Druidical priests in Britain before the introduction of christianity into that island. It had a high priest and met at stated times. These meetings were held in the true spirit of infidel immorality, for the purpose of rooting out and destroying all true religion. There was at that time one christian organized congregation in Newburgh. Its pastor, the professors, and the friends of bible religion generally, were openly attacked in the streets, and ridiculed with many vulgar and abusive epithets: and it is said, the pastor was even spit upon. The men who were attached to this infidel club possessed considerable wealth and influence.

On a sabbath, when the sacrament of the Lord's Supper was dispensing in the christian congregation of the village, a few of the leading members of the Druidical club went to a spring in the neighborhood, and one of them, with the approbation of the rest, administered the sacrament to dogs. On the same evening, he who had done the impious deed was attacked with a violent inflammatory disease; his inflamed eye-balls were protruded from their sockets; his tongue was swollen in his mouth; and he died before morning, in great mental and bodily agony. This awful judgment was esteemed a death-blow to deism in Newburgh.

Other infidels have since died in the village, deaths little less alarming. One of them, after a life of intemperance, was attacked by mortification, and carbuncles on his back—into which the surgeons cut deeply. While writhing under the pain of the operation, he begged the operator to abstain, and said 'he did not wish to go to hell with his back thus cut to pieces.' His infidel associates commonly attended around his death-bed, and shamelessly indulged in boisterous laughter and mirth. When his deistical connections were not in the room he said, 'It was strange that he, who but a few days before had been in health, should be now afflicted so dreadfully; and that if he did not

expect to recover, he should be the most miserable man upon earth.' On the night of his death, and shortly before it, he, according to the habit of his life, swore in a shockingly profane manner.

Some other deists, who formerly occupied a respectable rank in society, and possessed considerable property, are now so degraded, "that no one does them reverence."

There are, at present, five churches and six congregations, within the corporation limits of Newburgh, and a flourishing Bible Society, while deism is so abashed that hardly any one dares to speak in its favor. The population of the village is about 3,000 souls.

From the N. Y. Daily Advertiser.

#### REMARKS ON INTEMPERANCE.

In the House of Representatives, a memorial was lately presented by Mr. Condiet of New-Jersey, from many of the citizens of that state, showing the injurious consequences resulting from foreign importations, and praying for an increase of duties upon such articles as the petitioners believe can be made in this country. The memorial, among other things, suggests an increased duty on *imported liquors*, and an *internal duty*, or *excise*, upon *domestic spirits*. Mr. Condiet, in the course of some remarks, said that a duty of twenty-five cents per gallon on the spirituous liquors consumed in the United States, would yield to the Treasury an annual revenue of six or eight millions of dollars—that the tax would fall upon the consumer of the liquor, who 'could never carry the bowl to his mouth, without casting his mite into the Treasury.' He then proceeded:—

'What is the *crying sin*, the besetting, and the *besotting sin* of our country, which sinks us in our own estimation, and the estimation of the civilized world? What is it that degrades and debases man, below the level of the brute—that unfits him for the duties of social and domestic life? What is it that carries strife and contention into every neighborhood? What invades the domestic circle, banishing conjugal affection, and sundering every tie of endearment? What entails poverty and wretchedness, and infamy, upon the innocent, literally 'visiting the ini-

quities of the *fathers* upon the *children*, unto the third and fourth generation? What is it that wrings the tears from the eyes of disconsolate beauty, and reddens its cheek with blushes? What is that which draws forth the midnight sigh from the lonely and broken hearted mother, as she strives to cover her shivering infant, with her scanty rags, or stifle the cries of hunger, by the charities of her neighbor? What inflicts disease in its most loathsome shape? What bloats and deforms the human countenance, and effaces the image of the creator from his creature? What is it that sweeps, 'as with the besom of destruction,' more human victims to an untimely grave, than sword and pestilence combined? What fills your poor-houses with paupers, and your hospitals with invalids? What crowds your jails with criminals, and gives employment to the hangman? It is *Intemperance* in the use of spirituous liquors. And, if it be in the power of government to restrain this deluge of moral evil, and diminish the sum of human misery; if, by levying a tax, you snatch one victim from ruin, and rescue his helpless family from the depths of degradation, will you not exert the power?

And, Mr. C. asked, what measure could so *effectually* aid the productive industry, and promote the real prosperity of the country, as that which shall lessen the consumption of ardent spirits?

And who are the *consumers*? They are either the wine-bibbers, the men of wealth, who indulge in riot and luxury, and who can afford to pay, or, they are those miserable wretches, whom nakedness cannot shame; whose filth renders the kennel in which they wallow more filthy, the voluntary outcasts from society, and from whom society has a right to extort this pittance, as the only punishment which can reach them for the outrages they have committed.

There is no country where the means of intoxication are so abundant and so cheap as in our own, and the consequences are daily more apparent, and more and more alarming. The rich bounties of heaven, our precious bread-stuffs and our delicious fruits, are converted into this fatal poison, disguised in a thousand forms, to allure us to destruction. It enters into every door, and the cup is presented to every lip. Whilst you tax the *tea*, the *coffee*, the

*molasses*, the *sugar*, and the *salt*, used by every member of every poor family, you suffer the *whiskey*, the *gin*, and the *brandy* of the country, in their desolating progress, to blight its fairest prospects, 'as with blasting and mildew.'

The American Bible Society have lately erected a building for the use of the Society, in Nassau-street in the city of New-York. The Daily Advertiser gives the following description of the edifice:—'The front of the building is fifty feet upon Nassau-street, and extends back thirty feet, when it is contracted to the breadth of thirty feet, and runs that width to Theatre alley seventy feet—making the whole depth from front to rear one hundred feet. In the basement are rooms for the accommodation of the keeper and his family—a large cellar, and rooms for fuel for the various occupants of the building. On the first floor of the front part of the house is one large room for the use of the agent, and two smaller ones for the secretaries and committees. The rest of this floor is devoted to the general purposes of a depository for the books issued by the Society, and will hold nearly sixty thousand bibles and testaments. On the second story in front is the room appropriated to the use of the managers. This occupies the entire front of the house, and is fifty by thirty feet, including the walls, and sixteen feet in height, and is neatly but not splendidly finished. The rear is divided into two rooms for the use of the binder, as is the corresponding room in the third story—the front of both being taken up by the managers' room. The third story of the front and the fourth of the rear, are occupied by the printer. There are twelve presses in the office, six of which are devoted to the Society's service, and as many more are to be employed as they may require.'

The foundation of this building has been laid, and the edifice completed, since the last spring; and though the cost of the house and the ground has exceeded twenty thousand dollars, no part of the amount is to be taken from the ordinary funds of the Society. A considerable portion of the money has been raised by subscription, and principally from individuals in this city. The residue has been raised by a loan; and we hope we are not too sanguine when we express our expectation, that it will be repaid by further contributions from the liberal and benevolent, who regard the objects of the Society as worthy the patronage and support of a christian community.

The completion of this house is a very interesting event in the history of the

American Bible Society. All the business of the institution, which is to be transacted under the immediate direction of the managers at home, will henceforward be carried on in the building. Here the agent and the other executive officers of the Society will be furnished with rooms for their respective accommodation; and here a large number of mechanics will find employment in the Society's service.'

From the Religious Intelligencer.

SUMMARY.

FRANCE.—The Third Report of the Paris Bible Society states, that the Society has assisted the channel islands, the French colonies of Denmark, and various parts of the continent. The prisons, hospitals and Asylums in Paris, have received particular attention, and bibles have also been distributed in the schools of Mutual Instruction. Thirty thousand copies of the version of De Sacy were printed during the year, of which no inconsiderable portion was distributed among the Catholics in France.

During the year a letter was addressed to the President of the Paris Society by the Duke de Cazes, who was then the Minister of the French to the English Court. The testimony borne by this distinguished person to the value of the scriptures is well worth recording.

'I was unable, until my visit to this country, duly to appreciate the good that may be expected from the publication of the bible. I have found that book in every cottage—esteemed by the peasant as the most valuable furniture of his humble habitation. His Grace the Duke of Rochefoucault has requested me to bring him copies of books published for the use of the poor in England: I have made diligent enquiries on the subject, and shall conclude by presenting him with the bible, which supplies all the moral wants of a country, of whose national religion it forms the basis, and of whose political institutions it is the safeguard and the surest guarantee.'

UNITED NETHERLANDS.—The Bible Society in the United Netherlands, has published its Seventh Report, from which it appears that its funds have been augmented, and that the issues of bibles and testaments for the last year, exceeded those of the preceding, by nearly six thousand copies. The Society made a grant of about £300 sterling to Professor Van Ess, and by this and other Societies, the Catholics in the Netherlands have been supplied with the scriptures. The Society has paid particular attention to the national possessions in the East. It has granted 'to the Auxiliary at Batavia, the East-India Bible Society,' three thousand Arabic-Malay New Testaments which have been forwarded: one thousand guil-

ders, offered to encourage the formation of a branch at Chinsurah; and an urgent request made that it would embrace all opportunities of circulating the Chinese and Arabic-Malay testaments—a new edition of the Roman Malay Bible has been determined on—four thousand guilders have been presented to the Serampore missionaries, and supplies of the Dutch scriptures forwarded to settlers in various places.'

SWITZERLAND.—The Bible Societies in this country are flourishing. Through the exertions of the Geneva Society, the Waldenses have received a supply of bibles. The Basle Society publishes monthly extracts of correspondence, of which a German translation, to the number of ten thousand, are issued and circulated in every direction. These papers are prepared by the Rev. Theophilus Blumhardt, who observes respecting them, 'they find their way to the lowest classes of the people; and for the purpose of rendering them still more efficient, not merely have reading circles been formed, but in many places, they are read regularly every month from the pulpit, and a collection for the cause is afterward made. I am perfectly convinced, that the salutary effect which they produce, with regard to both the temporal and spiritual welfare of the people, is one of the richest blessings which the honored Parent Society produces in the world.'

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the Missionary Society of Connecticut acknowledges the receipt of \$3,562 35, during the year 1822.

The Treasurer of the American Bible Society acknowledges the receipt of \$4,032 90, during the month of January.

The Treasurer of the A. B. C. F. M. acknowledges the receipt of \$4,085 67 from Dec. 13th, to Jan. 12th inclusive; besides \$750 as part of the legacy, of the late Dr. Solomon Everest, of Canton in this State. \$900 having been previously remitted and acknowledged.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of \$616 67 during the month of December last; and \$639 57 during the month of January.

The Treasurer of the Connecticut Education Society acknowledges the receipt of \$449 51, from Dec. 1st 1822, to Feb. 8, 1823.

The Treasurer of the American Education Society acknowledges the receipt of \$1,765 25 during the month of January.

## Ordinations and Installations.

Jan. 13—The Rev. JAMES G. OGILVIE, was installed pastor of the 14th Presbyterian Church in Provost street, New-York.

Jan. 15—The Rev. RICHARD VARRICK DEY, was ordained pastor of the Congregational Church and Society in Greenfield, Con. Sermon by Rev. Dr. Rowan, of New-York.

Jan. 17—The Rev. MELISH I. MOTTE, was admitted to the order of Deacons in the Protestant Episcopal Church in Charleston, S. C. Sermon by the Rev. Dr. Gadsden.

Feb. 5—The Rev. DORUS CLARK, was ordained pastor of the Congregational Church and Society in Blansford, Mass. Sermon by the Rev. Dr. Moore,

President of Amherst Collegiate Institution.

Feb. 6—The Rev. EBENEZER LOOMIS was ordained pastor over the Baptist Church in New-London, Con. Sermon by the Rev. Asa Wilcox of Saybrook.

Feb. 12—The Rev. ELIJAH JONES, was ordained pastor over the Congregational Church and Society in Minot, Me. Sermon by the Rev. Professor Smith of Bangor.

Feb. 12—The Rev. SYLVESTER BURT was installed pastor of the Church and Society in Great Barrington, Mass. Sermon by the Rev. Heman Humphrey of Pittsfield.

## View of Public Affairs.

### UNITED STATES.

The Session of Congress will, it is expected, be completed early this month. Nothing of particular importance has as yet been done. Perhaps this is well. In a free government there is always danger of legislating too much. This disposition cannot however be justly attributed to the present Congress. The two principal subjects which have occupied their attention are the *Tariff* and the 'suppressed documents.' In the discussion of both of these topics, considerable warmth has been manifested by some of the members.

The following appointments have been made during the session by the President, with the advice and consent of the Senate:—

HUGH NELSON, of Virginia, Minister Plenipotentiary at Madrid, vice John Forsyth, resigned.

ANDREW JACKSON, of Tennessee, to be Envoy Extraordinary and Minister Plenipotentiary to the Government of Mexico.

JOHN MASON, Jun. the Secretary of Legation to the same Government.

CESAR A. RODNEY, of Delaware, to be Envoy Extraordinary and Minister Plenipotentiary to the Government of Buenos Ayres.

JOHN M. FORBES, to be Secretary of Legation to the same Government.

RICHARD C. ANDERSON, of Ky. to be Envoy Extraordinary and Minister Plenipotentiary to the Government of Colombia.

C. S. TODD, to be Secretary of Legation to the same Government.

HEMAN ALLEN, of Vermont, to be Envoy Extraordinary and Minister Plenipotentiary to the Government of Chili.

J. P. KENNEDY, of Maryland, to be Secretary of Legation to the same.

*American Enterprise.*—While the Bill providing for the occupation of Columbia River was under consideration, Mr. Colden of New-York made some very interesting remarks. We present our readers with an extract from them:—

'A citizen of New-York, who was by profession, a mariner—a Captain Fanning—associated with some twelve or twenty other persons, determined to engage in an expedition to search for islands in the South Seas, where they had heard seals abounded. They purchased a ship, called the Catharine, the cost of which could not have been above \$15,000. The parties were to be sharers in proportion to their respective contributions. The sources of some were so limited, that they could not advance money for the necessary supplies. One furnished cordage, another sail-cloth, another iron, another provisions, most of which

were obtained on credit. Part of the out-fit, I well recollect was some casks of wine, furnished by one of the parties, because he had it in his power to obtain a credit for that article, when he could not for those more suited to the expedition. Another part of the equipment was a forge. Many of the hands were artisans. The vessel left the port of New-York in the summer. She was then inadequately rigged; but while in her progress, her sails and rigging were completed, and by means of the forge, the tools and instruments, by which they were to execute their plan when they arrived at their destination, were manufactured on board the vessel. The whole out-fit, independent of the vessel, I verily believe, did not cost five thousand dollars.

After traversing the ocean for a length of time, in high and unfrequent latitudes, they found a barren and deserted island of which they were in search. They soon obtained a cargo of seal skins, with which they proceeded to Canton, leaving a part of the crew on the island, with no other supplies than some few barrels of provisions, and some two or three casks of the wine I have before mentioned. As to the rest, the reliance for subsistence was on the seal's flesh. In China, the skins were sold to great profit, and the Catharine returned to New-York with a cargo of not less, I am certain, than one hundred thousand dollars; and I believe I should be within bounds if I were to say a great deal more. Another vessel was despatched for the party left on the island, who it was found, had provided a second ample cargo, which again was carried to China; and, with the proceeds, another East India cargo, of great value, was procured and brought to New-York. This trade continued and augmented, till it employed many vessels, and its profits were so large, that they formed the capitals of several mercantile houses, which were considered among the most opulent of the city. It is true, that they have all, I believe, shared the fate of many who have been ruined by the vicissitudes of past times.

It is curious to trace what was the usual course of this commerce. The teas and other India goods were generally sent to Amsterdam, Hamburg, Bremen, and other places in the north of Europe, where they were sold at

enormous profits. The proceeds were remitted to England, for which the adventurers sold bills in New-York, which were purchased by British agents, who advanced for them the precious metals, in money brought to our continent from South America, as the price of English manufactures sent to that country. Sir, I have related the circumstances of these adventurers, not only for the purpose of exhibiting the value and importance of the trade in the South Seas, but I have been anxious to avail myself of the opportunity of showing, by this relation, how fallacious are the calculations of those who estimate the prosperity of our country by the custom-house account of our exports and imports. In the instances I have mentioned, it is probable the vessels carried little or nothing which was entered to the credit of our exports; whereas, their return cargoes swelled the amount of our imports, many hundreds of thousands of dollars. Finally, the value of these cargoes in a foreign market, were realized in our own country, and a sum equal to their worth actually added to our stock of specie. Every day, the consequences of the China trade are deprecated. It is accused of robbing us of our coin; but it is easy to see, that, for every dollar taken from us, to be laid out in India, many may be returned. The goods purchased in Asia, are sold in Europe, with the additional value they will acquire from our enterprize, industry, mercantile knowledge, skill and naval architecture, and navigation. These are part of the riches of our country, and it is with these that we pay, in part, at least, for the merchandize we import. It seems to me utterly fallacious, to say that we can give nothing for the goods which come to us from abroad but the produce we export. If this were so inasmuch as our imports have ever been so much greater than our exports, we must indeed long since, have been bankrupts; and yet is it not certain that, in spite of all predictions and notwithstanding some local and temporary embarrassments, the nation has been uniformly and rapidly increasing in wealth and prosperity.

Sir, I do verily believe, that, in twenty years, and if not in twenty, in fifty years, a person setting out from London to go to India, will find New-

York, Albany and Sandusky, post towns on his route. By pursuing, continually, nearly a west course, he will cross the Atlantic, reach Albany—follow the New-York Canal—embark on Lake Erie—pass through the Ohio Canal, and pursue the Ohio, Mississippi, and Missouri, to the foot of the Rocky Mountains, over which he will traverse a turnpike of only seventy five miles, which will bring him to the waters of the Columbia: upon these he will reach the Pacific, and from thence, he will cross a ferry to the Asiatic continent; a ferry of some two or three thousand miles, I admit but one which, in reference to steam-boat navigation, for which those seas are particularly adapted, would be no more than so many hundred miles would have been some few years since. By pursuing this course, the traveller will have about 120 degrees of longitude to traverse. Whereas, if he proceeded east from London, he could not reach the eastern coast of Asia, without traversing 240 degrees of longitude; and if he pursued the usual route, by doubling either of the Capes, to the difference of longitude must be added the degree of latitude he must necessarily twice pass over. Is it not reasonable then to suppose, that at some period, not very remote, the eastern trade may be pursued in the course I have designated? And will not the measure, which is contemplated by the bill, accelerate the arrival of that period? Sir, I am aware that, by many, these will be considered as extravagant and visionary ideas. But, let me ask, are they more extravagant than it would have been, only ten years ago, to have predicted that the waters of the great lakes would be emptied into the Atlantic, at New-York; that the course of the Hudson would be turned, and part of her wa-

ters sent to seek the ocean through the Gulf of St. Lawrence: that, by artificial means, this great continent would be divided into islands, the borders of which are more extensive than all the shores of Europe, and these islands infinitely better adapted to navigation and commerce than if they were surrounded by oceans?"

#### GREAT BRITAIN AND FRANCE.

**Comparative Population.**—The following table exhibits the comparative population of the twelve principal towns of Great Britain and France:

#### ENGLAND AND SCOTLAND.

London, Westminster, Southwark and the adjoining parishes, - - - - -	1,225,694
Glasgow, with suburbs, - - - - -	149,043
Edinburgh, with Leith and their suburbs, - - - - -	138,235
Manchester, with Salford, - - - - -	133,788
Liverpool, - - - - -	118,972
Birmingham, with Aston, - - - - -	106,722
Bristol and suburbs, - - - - -	87,779
Leeds and suburbs, - - - - -	83,796
Plymouth, with Dock and suburbs, - - - - -	61,212
Norwich, - - - - -	50,233
Newcastle on-Tyne, with Gateshead, - - - - -	46,948
Portsmouth, with Portsea, - - - - -	45,618

#### FRANCE.

Paris, - - - - -	720,000
Lyons, - - - - -	115,000
Marseilles, - - - - -	102,000
Bourdeaux, - - - - -	92,000
Rouen, - - - - -	36,000
Nantes, - - - - -	77,000
Lille, - - - - -	60,000
Strasburg, - - - - -	50,000
Toulouse, - - - - -	50,000
Orleans, - - - - -	42,000
Metz, - - - - -	42,000
Nismes, - - - - -	40,000

## Answers to Correspondents.

V.; G. V.; JUVENTAS; A. B. C.; H ——.; Leguleius; AN ENQUIRER; and L. are received.

L. L.; T ——.; H ——.; L. T. K.; M. M. will be inserted.

**ERRATA.**—In last Number, in the account of Mr. Hinsdale's ordination, on p. 109, for Berlin, read Meriden. P. 120, c. 2, l. 20. for odinarily read ordinarily